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BEAUTIFUL KASHMIR

Ph

Publishers :-
Rinemisray,
SRINAGAR.

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SRINAGA

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PREFACE

Of all the novelties of Kashmir, the least novel seems to be a book on Kashmir. There are already so many in the market that the addition of this one necessarily appears as ludicurous. Naturally the publication of the present volume must needs have a preface, if to no other end but to tender a word of explanation justifying its issue.

The most striking feature of the book, as such its departure from the already existing and the common tourist guide about Kashmir, is its systematic arrangement of only the most useful information as far as has been possible rid of all ragged and irrelevant details normally found in a tourist guide.

By way of our gratitude we must mention
M/s Shree Karan Singh Woollen Mills Ltd. for
having helped to make the book cheap,
incide
y making the book doubly attractive
and cheap—an accomplishment
n times difficult as the present.
e book will commend itself to
on its own merit.

Publishers.

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chedules quoted are subject to fluctuations, and
es reference should be made to "Notes to
hed annually by the Kashmir Visitors' Bureau.

"Har Sukhta jane ki ba Kashmir darayad
Gar murgha kabab ast aba balu-par ayad".

Good wine needs no bush and Kashmir needs no introduction. To every lover of nature it is a perpetual lure. Through generations thousands of people from all corners of the world have come to pay their homage to this land of sunshine, roses and lilucs. Thousands still that have dreamt of this land and succumbed to its charms from afar. Those who have come and seen it have certainly needed more than one pair of shoes.

Politically, Kashmir comprises the Jammu and Kashmir State and geographically it is the largest state in India, having an area of 84,471 sq. miles. The total population of the state is 40,21,616, of whom 19,81,433 are in the Jammu province; 17,28,705 in the Kahsmir province and 3,11,478 in the Ladak and Gilgit Agencies. This sparse population, as the figures show, is due to the fact that the State is largely mountainous. Situated where the "three empires" meet, Kashmir has great strategic importance; Yarkand and Pamir from its north boundary, on its east lies Chinese Tibet while on the west and t south it is bounded by Yagistan and Punjab respectively.

The state lies between the parallels 32 to 36·58′ north latitude and between meridians 73·26′ to 80·30′ east longitude. Th altitude of the habitable land in it varies between 1,000 ft. (Jammu) 5,250 ft. (Srinagar) and 11,555 ft. (Leh), above sea level. The state is divided in four natural divisions: *a.* The Outer Hills, *b.* The Mountain Ranges, *c.* The Indus Valley or the Tibetan and semi-Tibetan tracys and *d.* The Jhelum Valley.

1. The Outer Hills :

It includes those parts of the Jammu Province which do not come under the Mountain Ranges and also the Jagirs of Poonch and Chenani. The entire belt lies within the height of 2,000 to 3,000 ft. and contains cultivable stretches of land that spread between the hills covered here and there with scanty and stunted forest growth.

2. The Mountain Ranges :

This division lies on the border of the mountain ranges of the Himalayan Series and constitutes partly plains and partly *Kandi.* Besides some parts of the Jammu rPovince it includes the districts of Kathua, Jasmergarh, Ramban, Badrawah, Kishtwar and Udhampur. The chief staple crop on higher altitudes is maize while rice and wheat are grown on the lower areas. The mountainous tracts abound in rich pine and deodar forests. All such tracts which lie above the level of 1 to 1,200 feet comprise mostly cultivable soil.

e Indus Valley :

his region takes its name from the river which runs through it to a length 1800 miles from its source in Kailash. covers the Frontier regions from south-east north-east, right up to the Nanga Parbat.

Much of its area constitutes either barren tracts or snowy peaks. For administrative purposes the region is divided into units comprising the Ladak district, the Astore Tehsil and the Gilgit, Agency. Plains, mostly found in Ladak are dry and rainless. The chief crops are wheat, barley and grams; apricots and *zira* are a speciality.

4. The Jhelum Valley:

The Jhelum Valley, popularly known as the Valley of Kashmir, was formerly a lake which dried up when nature afforded an outlet through a narrow gorge at Baramulla where the river Jhelum leaves the smooth grassy banks and hurries down to the plains of the Punjab. Legendry as it might seem, the striking geographical formation and configuration aspects of Kashmir with its countless slopes and ledges, corroborates and explains the theory of its lake origin. It becomes quite evident, when one discovers, the shelving shores of this one time inland sea, the *Karewa* of the valley, the presence of the fossils of aquatic animals and vegetation on the joining hills especially at Khunamuh and, the remnants of old cities lying on the mountain slopes and hill summits.

With the exception of the outlying districts of Muzaffarabad which resembles the Outer Hills Division, it is the most fertile valley in the state, and, is densely populated. It feeds the major portion of the population and, besides a prolific growth of paddy renders possible the cultivation of maize, wheat and oil seeds. Apples almonds and saffron are abundantly found in this division. This Valley of Kashmir rests securely among the Himalayan ranges at an average height of 5,600 feet above sea level. It is about eighty four miles in length and twenty to twenty five miles in breadth.

The northern, eastern and the western sides of the valley are guarded by mountain ranges, while on the southern side rocky barriers cut it off from the Punjab Province. The tranquil valleys of Baltistan with their dry climate lie to its extreme east. The dry regions include the valleys of Dras and the plains of Devasi (13,400 ft). Dras is the second coldest habitable place in the British Empire, and through it runs the road to Leh and Yarkand. The Jhelum valley is an oval girt and a chain of snowy mountain ranges surrounds it. Its high elevation, dry climate and amazing fauna and flora bestow upon the valley a glory, that is as enchanting and as unique.

Beautiful Kashmir.

Photo by Mahatta Ltd.

KASHMIR

In India, so far towards the North
Midst the grandest mountains in the world
Lies a kingdom. If you journey forth
In spring fairest nature is unfurled
To enchant and hold you in her sway.
Snow capped ranges, rivers and lakes,
Avenues of stately poplars line the way
To this earthly Eden, and it makes
In comparison all else seem pale,
For fruit, blossom and flowers
In abundance grow, and birds sing in the vale.
The month of April with its sun and shower
Reminds one of England, and kiss of Spring
After the long winter. Noble chenar trees
Grander than planes, the Moghul Emperors brought
With them so long ago. Their graceful leaves
In Autumn turn to rust and red for aught
Looking like a tree of fire, hence their name.
It is an earthly paradise for artists, sportsmen,
Mountaineers or those who like the quiet of a camping ground
To wonder freely in meadow, forest or glen.
Splashing streams with speckled trout abound
Tempting one to take a rod and line and fly
And spend hours fishing. Oh happy days
Locked in memories' chest, so when I
Long afterwards recall and gaze
At many a photograph, sketch or souvenir
Thinking to myself I have been blest
With fortune to have seen this Kingdom of Kashmir.

Helen Stavrides.

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Srinagar - Kashmir.

ROUTES

The first thing that a visitor to Kashmir has to unlearn, is the fallacious analogy incepted by some Guide Books, that Rawalpindi is the gateway to Kashmir. Rawalpindi has nothing Kashmiri in it, except apples and walnuts, an abundance of which is daily sold in its fruit markets. For a visitor to Kashmir, Rawalpindi is just a convenient starting point of a bus journey and an inconvenient end of a train travel. In fact, it is at Wazirabad Railway Junction that a visitor to Kashmir should plan his travel; the first item of the plan being a choice of a route to Kashmir. For, not one but two routes can lead to the Happy Valley:

i. Rawalpindi – Kohala – Domel – Srinagar, better known as Jhelum Valley Road, and briefly J.V. Road; and

ii. Jammu – Banihal – Srinagar, known as Banihal Cart Road, and briefly B.C Road.

(The Rawalpindi - Kohala - Domel - Srinagar Road, has an alternative route known as the Abbotabad – Ramkot – Domel – Srinagar Road. This route meets the main route at Domel and has a regular traffic. It is used by visitors, only if the Muree is blocked by snow

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and the road closed. Under such circumstances, a visitor should proceed direct to Havelian by train and take up a conveyance there.

Whichever route the choice, one is as good as the other, and romantic scenery smiles on both. It is better, however, to enter Kashmir by one and leave it by the other; aesthetic satisfaction will be the same. The only proviso as regards the choice of a route to Kashmir is that if a visitor happens to come in winter to see the valley in its ermine-clad splendour, he will have to take the J.V. Road to and from Srinagar. The B.C. Road will be officially closed.

The only convenient conveyances available for a journey to Srinagar from railheads at Rawalpindi, Jammu and Havelian are Motor Cars and Motor Buses. Conveyance arrangements can be made with any of the Registered Motor Agencies; and better arrangements always by a previous booking. Rates from the following stations to Srinagar are:

Rawalpindi :

Full Six Seater Car (Station Wagon)	Rs 160
Full Four Seater Car	Rs 135
Full Lorry	Rs 225
One Seat in Station Wagon	Rs 40 Front Rs 30 Back

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One Seat in Four Seater Car	Rs 50	Front
	Rs 40	Back
One Seat in Lorry	Rs 14½	Front
	Rs 14	Second
	Rs 12	Back

Jammu : Rates same as Rawalpindi.

Havelian :

Full Six Seater Car	Rs 136	
Full Four Seater Car	Rs 158	
Full Lorry	Rs 191	
One seat in Station Wagon	Rs 33	Front
	Rs 25	Back
One Seat in Four Seater Cars	Rs 44	Front
	Rs 34	Back
One Seat in Lorry	Rs 12/4	Front
	Rs 10½	Second
	Rs 10	Back

NOTE : Luggage rates are from Srinagar to Rawalpindi or Jammu Rs 6 per maund, and to Havelian Rs 5 per maund.

Car fares are exclusive of road toll but lorry fares include road toll. Each passenger shall be allowed free 20 seers of luggage in a lorry and one maund in a car. Fares between Srinagar and other places are fixed to cover the journey between Rawalpindi or Railway Station Jammu and the area of the booking offices at Srinagar. For any extra running done at Rawalpindi, Jammu or Srinagar in order to pick up or set down passengers

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an extra charge may be made at the rate of Rs 1/8 a mile in the case of lorries and 12 ans. a mile in the case of cars. For halts made on the route at the request of passengers, a halting allowance of Rs 10 per night may be charged up to a maximum of 3 nights. If longer time is spent at the request of passengers, the extra fare to be charged should be settled by mutual agreement. When passengers in a car are charged separately, the maximum aggregate amount charged for a journey shall not exceed the maximum amount allowed for a whole car and if it is greater a prorata reduction per seat will be made. The maximum freight for goods may be exceeded with the sanction of the Registration Authorities in case of goods which are very bulky in proportion to their weight.

Rawalpindi :

At an altitude of 1600 feet above sea level, Rawalpindi is an important city of Northern India. It is very hot in summer and mildly cold in winter. Commercially, it serves as a nerve centre, connecting Kashmir, N. W. F. P. and the Punjab. Here we find a fine town, a Military Cantonment and busy life. Here and there in the city are several hotels, both English and Indian, and Dharamsalas. One of the prominent Dharamsalas is just near the Railway Station. For the convenience of visitors to Kashmir, the

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Kashmir Government has established here a Branch Office of the Visitors' Bureau, where all help and information can be had for the asking. Not before long, a journey from Rawalpindi to Srinagar was a two days' run by a motor lorry, but now, owing to better roads, better organised Motor Agencies and faster Motor Buses De luxe it is a one day trip, with modest circumstantial exceptions in winter when it still takes more than one day.

I. The J. V. Route

The entire J. V. Route presents a variety of gorgeous mountain scenery and landscape. In a serpentine glory of curves and bends the road offers ample excitement of wonder and beauty. One cannot look to any direction, without meeting face to face the voluptuous bridal beauty of hill and dale. Every nook is a challenge and makes one blush with its picturesque awe and majesty. Here is beauty in its inexhustible munificience. Here is beauty for sale! And the cost? A keen eye.

On way to Srinagar, the following are the important stations. The distances given are from the railhead at Rawalpindi:

Barako	18½	Dak Bunglow- Post office Police Station- Bazar.
Sangram Bridge	23	Ascent to Murree begins here.
Tret.	25½	Dak Bunglow- Post and Telegraph office.

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Ghora Ghali	31¾	Police Station.
Sunny Bank (Murree)	36¾	Dak Bunglow. Post and Telegraph office Police Station. Fine. Eucalyptus Groves.
Chika Galli	38¼	Descent begins here.

Kohala: It is about 64 miles from Rawalpindi and is at a height of 1916 feet above sea level. The Kashmir territory begins here. Its amenities are, a Post and Telegraph office, a Police Chowki and a Dak-Bunglow with 8 bedrooms, one dining and 8 dressing and bath rooms. Customs duty on imports to Kashmir and Bridge Toll are realised here.

Taxi drivers have to procure chalans (Rawana Kham) to be presented again at the Domel Customs Post. From here a foot path along the bank of the Jhelum leads to Poonch.

Bhundi: 76 miles from Rawalpindi. Here are the ruins of an ancient temple, built about 700 A. D. Some people are of opinion that the temple is of Budhist origin, while many assert that it was a Hindu temple, dedicated to the goddess Kali.

Domel: 65 miles. Post and Telegraph office and Dispensary. A Dak-Bunglow with five sets, each of the five sets consisting of a bedroom, dressing room and a bathroom. A Hindu kitchen with two bedrooms. Domel is a junction of the Kohala and Abbotabad Roads. About a mile up from here is the Customs

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Post, for realising Road Toll and Customs Duty. (Under bond goods are allowed to pass in, free of duty).

Garhi : 99 miles. Post and Telegraph office. Dak Bunglow with 8 sets, each consisting of one drawing room and bedroom. Rest house with 7 sets. On the other side of the Jhelum at Garhi is the Jagir of Sultan Dupatta. A collossal Shiva Linga, with figures carved on all its sides is at Sheri—a place between Domel and Garhi.

Chinari : 115 miles. Post and Telegraph office and a Dak Bunglow with six complete sets and one common dining room.

Uri : 133 miles. Post and Telegraph office. Dispensary and Dak Bunglow with 6 complete sets and one common dining room. Hindu kitcken with four bedrooms, one bath room and one dressing room. A small temple and Dharamshala. Uri is an important export centre for Ghee and Walnuts. It is a growing village; it has an important Tehsil and a High School. From here to Baramulla, the road gets more zig-zag.

Rampur : 167½ miles. Height 4840 feet. Post office. A Dak-Bunglow with four sets, and a common dining room. An ancient Hindu Temple, in good condition is near the mile post 148.

Mohara : Midway between Uri and Baramulla. Very cold in winter. Electricity is

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generated here. The Power House is worth seeing.

Baramulla : 102 miles. Height above sea level, 5200 feet. Baramulla the ancient 'Veramula' and still called by Kashmiris, *Varamul,* is the second best town of the Kashmir Valley. In ancient times, the place was reverred as holy, supposed to be the seat of Vishnu in his Boar incarnation ; hence *varaha* (Boar) mula. Many Government offices and the headquarters of the Revenue and Judicial officials of the district, account for a busy life of the town. There are two high schools for boys and one for girls and a full fledged Degree College. The College is conducted by the Mill Hill Mission, which have also established here a Convent and a Hospital for women and children. There is hardly any other hospital in the state which can vie with it in its cleanliness and care of the patients. A Cinema hall is under construction. Besides a Dak Bunglow, there are various small food shops, a few very small restaurants and two paid Guest Houses, Hill-View and the Chinars. Of the two paid guest houses, the former is under European and the latter under Anglo-Indian management. Just near the Post and Telegraph office is situated the Baramulla Club. The Club provides a few in-door games, a small library and Tennis. There is one Government Hospital and a Veterinary Dispensary. The Match Factory

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Srinagar - Kashmir.

and the Kashmir Pharmaceautical Works (both owned by Raja Upendra Kishen Kaul), give the place an industrial touch. Among its important religious places are: Devibal, Gusani-Teng, and the Muslîm Ziarath of Jam Bab Sahib. Gusani Teng is at the top of a hill and is famous for its fine springs named after Hindu incarnations Rama, Sita and Laxman. Twelve miles onward from Baramulla are the ruins of a temple at Tappar. The temple was built by Narendraprabha, queen of Pratipaditya who reigned in Kashmir in 634 A. D. Recently some more excavations have come to light.

Pattan: 179 miles. Post and Telegraph office. Famous as an export centre of Kashmir fruits. By the Road side here are the ruins of two stone temples. The temples were built by King Shankarvarman and his queen Sugandha (883 to 901 A. D.).

Srinagar: Notes elsewhere.

II. B. C. Route

Stages en route:

Jammu (Tawi) Railway terminus. Height: 1,000 feet above sea level.

Population : 1981433

Jammu is the winter capital of the Kashmir Government. The entire Jammu province is a hilly country, and its chief city Jammu is situated on a slope above the right bank of the river Tawi. The city is advantageously situated to command a panaromic view of the

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vast plains below. Occasional rains drain away the dirt of the city and, for most part of the year, keep it clean. The palaces of His Highness the Maharaja tower up above everything else in the city.

About the name of the city there are two stories prevalent. One story is that Jamwant of Shree Ramchandra's Army lived here in a cave, and the other story is that the city was founded by Jambhu Lochan, the seventh descendent of Agni Giri of Solar descent. Historically, Jammu was a gift from Maharaja Ranjit Singh to Maharaja Gulab Singh. In Jammu there are banks, offices, hotels, schools and colleges. There is also a Dak Bungalow with seven Bed-rooms and Hindu and Muslim kitchens. The Visitors' Bureau has its two branches, one at Jammu and the other at Suchetgarh. The shrine of Shree Vaishno Devi is a famous place of pilgrimage from Jammu.

Nagrota: 7¼ miles Ht: 1165. Small village. Bazar.

Jhajji: 20½ miles. Ht: 1630. Post Office. Rest-house with four bed-rooms.

Tikri: 27½ miles Ht: 2445. Inspection shelter; no catering arrangements.

Udhampur: 40 miles Ht: 2348. The place is named after Maharaja Ghulab Singh's eldest son Udham Singh. It is a large town. Many Government Offices, Wazarat and the Sub-Judge's court function here. There are also

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Srinagar - Kashmir.

some good dispensaries, a high school, and a Rest-house with two bed-rooms. It is an important trade centre for honey, blankets and *ghee.*

Kud : 65 miles. Ht : 7576. It is a very pleasant halting place, famous for its fine spring water. There is a Dak-bunglow with three bed-rooms, Hindu and Muslim kitchen.

Batote : 77¼ miles. Ht : 5116. Slightly less pleasant than Kud, but has all the facilities of Kud. It is a fine Health-resort. From here a branch road leads to Kishtwar. Post and Telegraph Office, Dispensary, Dak Bunglow, Hindu and Muslim kitchen.

Ramban : 94¼ miles. Ht : 2250. A considerably hot place in summer. Post and Telegraph Office, Dispensary.

Banihal : 118¼ miles. Ht : 5330. It is a mountain village, lying at the foot of the Banihal Pass. It is a great trade centre for honey and wool. A foot-path from here leads to Verinag, (this route was generally used before the construction of the motor road). From Banihal starts the ascent to the Tunnel, (height 8985, and 640 ft. long.) Heavy snows in winter block the pass. As soon as the Tunnel is crossed the wide Kashmir valley, in its bewitching beauty, reveals itself in front. Government sheep-breeding Farm and Veterinary Dispensary. Dak Bunglow with Hindu and Muslim kitchens.

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Srinagar - Kashmir.

Upper Munda: 147 miles. Ht. 7224. Dak Bunglow with three Bed-rooms.

Qazi Gund: 157½ miles. Ht. 5667. It is the limit of the descent on the other side of the Banihal. It is an important centre of fruit trade. Dak Bunglow and Post and Telegraph office.

Khannabal: 170 miles. Ht. 5236. Post and Telegraph office and Dak Bunglow. His Highness's private Rest house. A fine camping ground. Here the Srinagar-Anantnag road joins it. From here Anantnag is two miles to South.

Avantipur: 185 miles. It was founded by king Avantivarman (855 to 883 A. D.). Some ruins of ancient temples bear testimony of the glorious days of king Avantivarman.

Pampur: 8 miles from Srinagar. Famous for its Saffron fields and baked bread.

III. Stages En Route Havelian to Srinagar:

Havelian: 65 miles. A sub-station. Railway terminus. An important forwarding centre for imports to Kashmir.

Abbottabad: 9 miles from Havelian. Ht. 4010. Summer health resort. Bank and Hospital. Post and Telegraph office. Dak Bunglow. Important Military Cantt. Since the taking over of Gilgit by the British, serves as an Air base for Gilgit.

Mansera: 16 miles. Ht. 3550. Dak Banglow. Post and Telegraph office. Hospital.

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Ramkote : Boundary line between Kashmir and British Frontier Province. Customs House for realising customs duty and road toll.

Domel : Notes on page 327.

Rates of Road Toll Payable at Domel and Suchetgarh Customs Posts.

	Rs.	a.	p.
Motor cycle ...	2	4	0
Motor cycle with side car ...	3	12	0
Motor car carrying not more than three passengers (excluding chauffeur)	7	8	0
For every extra passenger over three	1	8	0
Trailer attached to motor vehicle ...	4	8	0
One ton or less than one ton lorry with pnuematic tyres ...	15	0	0
One ton or less than one ton lorry with solid tyres ...	25	0	0
One and a half ton lorry with pnuematic tyres	22	8	0
One and a half ton lorry per passenger	1	12	0
One and a half ton lorry with solid tyres	35	0	0
Motor or steam tractor ...	40	0	0

Motor or steam vehicles will pay the same road toll whether working under their own power or not.

At 17th mile (from Rawalpindi) Rs 1-8-0 per car with three passengers and -/6/- per each additional passenger.

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At Kohala—Rs 1-8-0 per car with three passengers and -/6/- per each additional passenger

Six annas for each passenger travelling in a bus or lorry at both the 17th mile and Kohala.

NOTE :- The road toll at through traffic rates will be collected at Suchetgarh on all such conveyances as declare any place beyond the Bahihal road toll post as their destination. At this post all other declarations required for Customs purposes will also be collected from the Visitors to Kashmir.

Rules Regarding payment of Road Toll at Nandni on the Banihal Road.

Road toll at Nandni on the Banihal Road is payable at the rate of Rs 2/- per lorry on all lorry traffic originating from places on this side of Nandni for any place up to Banihal but not across the Toll Bar at Banihal, subject to the following conditions :—

(*a*) Lorries crossing the Toll Bar for Katra will pay toll both for the onward and the return journeys.

(*b*) Lorries crossing the Toll Bar for journey to any place on this side of the Banihal Toll Bar will pay toll for each journey on both sides.

(*c*) Lorries crossing the Banihal Toll Bar will have to pay a further toll of

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Rs. 20-8-0 before being allowed to proceed to Kashmir.

(*d*) On the return journey from Kashmir to Jammu the whole toll of Rs 22-8-0 will be recovered at the Banihal Toll Bar and the receipt obtained at Banihal will be presented before a lorry can be allowed to cross the Toll Bar at Nandni.

Customs Duty

The following articles when in actual use and brought in by travellers for their own use (either brought in with themselves or sent ahead or following them within a reasonable period to be determined on the merits of each case) will be passed free of duty as personal luggage. All other things will as enumerated in customs tariff be subject to duty at the rates specified in each case:—

1. Apparel including hats and boots.
2. Bedding including rugs and blankets. Carpets 3 peices per family.
3.

ARTICLES		VALUING UP TO Rs.	as.	p.
Cooking utensils	....	50	0	0
Cutlery	....	200	0	0
Crockery and glass	...	50	0	0
Linen (household)	...	100	0	0
Silver ware	...	500	0	0

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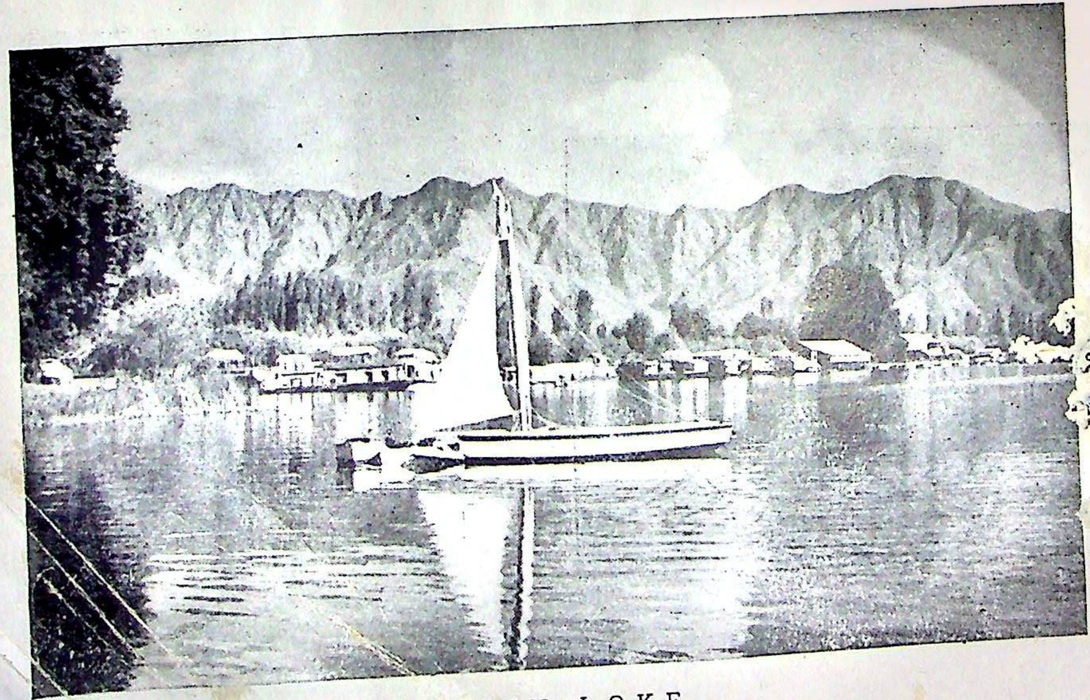
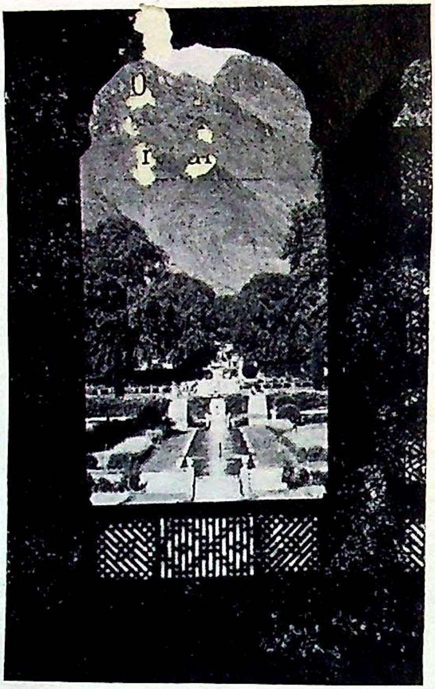
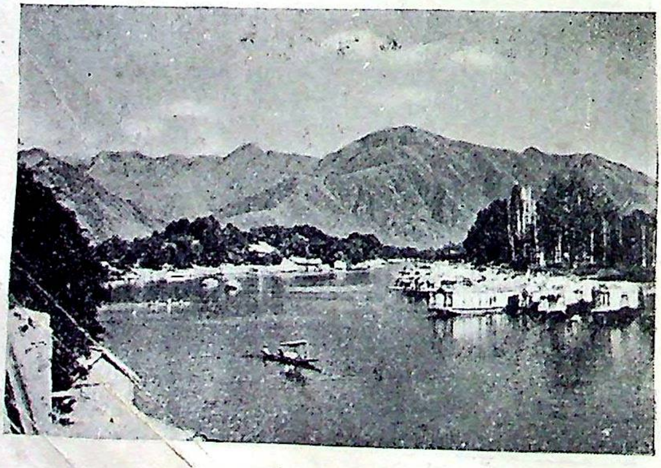


NAGIN LAKE

Photo by Mahatta Ltd.



Nishat Bagh.



Bund Srinagar.

Photos by Mahatta Ltd.

4. Walking sticks, umbrellas, also instruments for games, such as golf clubs, two tennis racquets, a dozen tennis balls, 2 hockey sticks, 2 cricket bats, pads, balls, 2 pair skis, ski-ing and winter sports equipment, 2 pair ice skates, and 100 feet mountain climbing ropes and other similar mountain climbing equipment, polo sticks and other polo equipment, 2 fishing rods and relative fishing equipment.

5. Hand bags, dressing case, spectacles for personal wear, toilet requisites, watch and jewellery according to the condition in life and rank of the importer not being a dealer in such goods.

6. A pair of binoculars, medicine chest for house-hold use and such personal belongings as 2 cameras with or without stands (with a few plates) and films and other photographic accessories for developing etc. Thermos flask, field glasses, cinematograph cameras, one large and one small per family with projectors, tripods, screens and other accessories plus 1,000 feet per camera of unexposed film.

7. Smoking pipes, cigar and cigarette boxes, cigars and cigarettes up to 100 each and other tobacco not exceeding one ℔ in weight.

8. A perambulator or go-cart, a few toys also, an infant's bath or a child's cot or a camp bath.

9. A bottle of wine, spirit or perfumery opened, 3 tolas of opium, 5 tolas of *charas*,

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a bottle of methylated spirit.

10. Saddles 2 per person with bridles and other horse equipment complete.

11. A sewing machine and a type-writer when in actul use of the importer.

12. Stationery in small quantities or a writing or attache case containing pad block, envelops, pencils, pen or fountain pen.

13. Mounted stamps, scrap photos or post albums, painting and paints, painting easels, painting brushes and other painting materials, photographs framed and without frame in limited quantity.

14. Radio sets and musical instruments such as violin, a harmonium, a pair of tables, a gramaphone and records up to 100, a guitar.

15. A fitted work basket.

16.

a. Milk	1 seer per person
b. Fruits	5 seers ,, ,,
c. Vegetables, all sorts	5 ,, ,, ,,
d. Grains pulse, and flour	4 ,, (in all) per person

17. 2 guns, 2 rifles, 1 pistol or revolver and 500 cartridges when imported for personal use and as personal luggage by persons exemted under the British Indian Arms Act, but arms and ammunition imported by them in excess of the aforesaid quantities or of a different description shall be liable to customs duty at the rates in force at the time of their import.

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2 guns, 2 rifles, one pistol or revolver and 500 cartridges when imported for personal use and as personal luggage by persons not exempted under the aforesaid Act, shall be admitted duty free if covered by a license issued by a competent authority, but arms and ammunition imported by such persons in excess of the aforesaid quantities shall be liable to customs duty at the rate in force at the time of their import if covered by such license. All arms and ammunition when import thereof is not covered by such license shall be liable to detention at the customs post and to confiscation if such license is not produced within six months of their import.

18. Such articles of dowry as are:—

(*a*) Brought after marriage by the bridegroom's party (resident of the State) with bride into State territory.

(*b*) Imported into the State territory by the bridegroom's party residing outside the State to be presented to the bride on a marriage including Lugan Patra.

(*c*) Imported by bride's relatives on her mother's side residing outside the State territory for presentation to her on the occasion of her marriage as "Nanki Chuk".

19. One petromax lamp or two table lamps and two lanterns imported by visitors for their actual use for the period of their

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stay in the State provided the lamps and lanterns have already been used and are not new and fit for sale.

20 *a.* Carpets (3 pieces per family) a bicycle, canoes, boats, tents (2 sets consisting of double fly tents, 4 chowldaries), 2 tents complete with necessary furniture and bath requisites such as camp-bed, folding pneumatic, duty on which is recoverable at the time of import and refundable at the time of export if the export takes place within 8 months of import.

b. "A visitor for the purposes of Council Order No. 801-C of 1939 is person not being a subject or resident of State who comes to make and makes a stay of not more than 8 months in a single calender year in the State and who possesses no immovable property and has no commercial interest in the State".

c. If any person other than a Visitor purchases, or otherwise obtains from Visitors a Radio Set with wireless accessories which a Visitor may have imported as part of his personal luggage free of custom duty, he will be liable to pay custom duty on the same.

21. Subject to the above rules the customs

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officer at the post of import shall use his discretion in determining whether any particular article deserves to be passed free as personal luggage or to be subjected to duty. But these articles should be less important than those specifically mentioned above.

When a visitor, who has paid duty at any Customs post on entry into the Jammu and Kashmir State on (1) tents, (2) carpets, (3) canoes (4) boats and (5) bicycles, leaves the State territory within eight months and wants to get the duty so paid refunded to him at the post of exit he shall produce the original permit, under which he paid duty along with the goods before the officer-in-charge of the post of exit and make a request in writing for the refund of the amount.

The Officer-in-charge shall examine the goods and satisfy himself that they are the same as described in the permit presented. He shall also examine the permit and see if the goods in question are being re-exported within eight months.

22. The following quantity of petrol as noted against each of the motor vehicles can be brought in free of customs duty:—

J. V. Road (Rawalpindi-Srinagar Road)	**B. C. Road** (Jammu-Srinagar Road)
1. Private Cars Six glns.	1. Private Cars Four glns.
2. Taxi Cars Two ,,	2. Taxi Cars ,, ,,

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3. Lorry Two glns.	3. Lorry Four glns.
4. Motor Cycle One gln.	4. Motor Cycle One gln.

NOTE :- Petrol is available from pumps at Rawalpindi, Murree, Kohala, Domel, Uri and Baramulla on the Rawalpindi road and at Udhampur, Batote, Banihal and Khanabal on the Jammu Road.

EXPORT

The following articles when exported as personal luggage will be free of export duty :-

1. Ghee	...	8 chattacks per person
2. Fruits	...	5 seers per person
3. Potatoes	...	3 seers per person
4. Grain, pulse, flour	...	Up to 4 seers (in all) per person whenever export of the same is prohibited.

Rules to Regulate the importation of Arms into the State under a British Indian License for the Possession and Carrying of Arms.

1. All persons in possession of a British Indian License and importing arms into the State will be required to pay a fee of:—

Re. 1 for a smooth bore gun,
Rs. 2 for a rifle, and
Rs. 3 for a pistol or revolver.

with effect from 1st March 1933 at the first customs post of entry into the State.

2. Licences of arms brought in by travellers

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for their own use (either brought in by themselves or sent ahead or following them within a reasonable period to be determined on the merits of each case) will be inspected by the Officer-in-charge Customs Department at the first post of entry into the State, and any fire-arms not covered by licence produced by the owner or servant duly authorized in this behalf will be detained at the customs post.

3. The Officer-in-charge of the customs post will give in each case a receipt to the owner describing the particulars of the weapon detained by him and shall report the facts to the Government for orders. On the receipt of Government orders the weapon shall be delivered to the owner or shall be deposited at such other place as the Government may direct in this behalf, it shall always be open to the owner to produce a licence and take delivery of the weapon on payment of the fee chargeable thereunder.

4. To facilitate the description of a weapon and its indentification the manufacturers marks which are easily identifiable may be noted, and in case there are no such marks the system of stamping the arm with serial number of register containing the full description may be adopted.

5. The power of detaining arms conferred by Rule 3 shall be discretionary, and the fact of detention shall immediately be reported to the Inspector General of Police with full details

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and to the Director of Visitors Bureau in the Province of Kashmir.

6. Arms detained under Rule 3 and not claimed by any one for a period of 6 months shall be forfeited to His Highness' Government and may be disposed of as follows:—

a. Arms and ammunition which can be utilized by any department of the Government may be retained and brought into use with the sanction of the Government by that department. Arms and ammunition not so retained may be sold to licensed dealers or other persons entitled to possess them.

b. Any arms and ammunition not so disposed of may be broken up locally and the material sold.

7. At each customs post of entry into the State there shall be kept a register in the duplicate form given on page No. 25.

8. The duplicate forms shall be duly filled in, signed and sealed by the Official in charge of the post and a copy of it will be delivered to the owner.

9. The entries in the register shall be legibly written.

10. The licences thus granted shall be valid for a period of one year unless the Government otherwise direct in this behalf, and may be renewed by the authority granting it after the expiry of the period specified in the licence.

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Licence for the possession and importation of arms under the British India Licence.

Serial No.		1
Name, description and residence of licensee or agent [if any].		2
Number of arms.		3
Description including manufacturer's marks.		4
Description		5
Weight in seers.		
Number.		
Purpose for which required.		6
Value of the fire arms per piece.		7
Period for which the license is valid from——to——19		8
Amount of the fee levied.		9
Remarks.		10

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11. If two or more people hold joint licence in respect of the same weapons each must be charged the fee specified in rule 1.

12. On the form of the licence described in rule 7 shall be printed the following conditions :—

a. This licence is granted subject to the provisions of the "Kashmir Visitors Rule" in force in the State.

b. The license shall not use any arms covered by this licence otherwise than in good faith for the destruction of wild animals.

c. He shall not lend any arms or ammunition by this licence to any person other than a member of his family, or servant who may be employed by him.

d. He shall forthwith give information at the nearest Police Station of the loss or theft of any arms and ammunition covered by this licence.

e. This licence shall be void if the licensee commits a breach of any of the conditions or if the licensee dies or if weapon covered thereby is sold or is attached in execution of a decree.

f. A competent authority appointed in this behalf by His Highness the Maharaja Bahadur has the right to enquire at any time, during the currency of the

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licence whether any weapon for which it has been granted is still in possession of the licensee and to require production of the same for the purpose of such enquiry.

13. No licence will be necessary for persons exempt under the provisions of the Indian Arms Act and under rules applicable to British India from the operations of the Arms Act of British India. But soldiers not serving with colours and employed under a civil department shall not be exempt.

NOTE: A British Indian License is essential before any arms can be imported into the State. All arms and ammunition not covered by a British Indian License are liable to detention on entry into the State at the post of entry and such arms and ammunition cannot be released when the owner asks for them on leaving the State unless a license or authority for their re-export without license is presented to the Customs Authorities. Arms and ammunition thus detained and not claimed within six months of their detention are liable to forfeiture to His Highness' Government. The Officers exempt from obtaining British Indian Licenses under the Indian Arms Act are exempt from obtaining a license in respect of the

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specified arms for which they are exempt under that Act.

No arms will be allowed to be re-exported from this State unless they are covered by a British Indian License. Such arms will be detained at the customs posts of this State, but in case of persons who may possess licenses but are only unable to produce them on the custom posts other arrangements will be made.

Some Rules for Visitors staging Dak Bunglows in the Kashmir Territory.

1. Travellers can stay in a staging Bunglow on payment of a fee of one rupee per head for every twenty four hours or part thereof, and -/8/- per head if the stay is for less than three hours. No fee will be charged for children under 12, and for a stay of less than one hour. Married couples, or two or more persons, occupying the same room will be charged for each person, as if they occupied separate rooms.

2. Priority of arrival will determine the priority of occupying a room except in case of crowding when each room will be alloted to two or more ladies or two or more men, as the case may be. Under such circumstances allotment to various rooms shall tend to be equal.

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3. No person can claim shelter in the Bunglow for more than 24 hours. After the expiry of the specified time he must leave, if required to do so.

4. All travellers should use the Travellers' Book and make entries in it about the time, date of arrival and departure and any amounts paid as any kind of rent. All payments must be made to the Khansaman in charge of the Bunglow.

5. For each tent pitched near the Bunglow or in the compound a fee of annas eight will be charged The compound if not marked shall connote an area within 50 yards of the walls of the Bunglow.

6. A fee of -/2/- per day must be paid for each vehicle, horse, mule or other animal and for every tent or other property left in the Bunglow or in the premises, after the departure of the owner.

7. In Bunglows with catering arrangement, the Khansaman will provide food on payment. The Khansaman is authorized to supply European stores and liquors specified in the list. Travellers making their own arrangements for food will not be allowed to use the Bunglow cooking and table utensils The Khansaman is not bound to serve meals to travellers except in the public dining room.

8. Any damage to furniture or to the buildings must be made good. Travellers are

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not allowed to move any furniture from one room to another. Extra beds, if available, will be supplied by the Khansaman.

9. Travellers must make their own arrangements for the protection of their property.

10. All accounts shall be settled daily, and the Khansaman shall decline to cater for travellers refusing to abide by this rule.

11. Complaints should be addressed to the Divisional Engineer.

FOOD TARRIF

The rates given below are qouted as given in 'Notes to Visitors', published J & K Govt. As is apparent these charges seem to be low and, may be, these rates have been revised.

The Khansman is authorized to charge as follows :—

A. European Style.

	Tariff.		
	Rs	as	ps
Chotta Hazri consisting of one cup of tea with toast buttered ...	0	8	0
Chotta Hazri consisting of one cup of tea with two eggs ...	0	10	0
Cup of tea	0	1	0
Cup of tea with toast buttered	0	8	0
Cup of tea with toast with jam ...	0	10	0
Breakfast, consisting of one cereal, two eggs or meat dish, toast and butter ...	1	12	0

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Lunch cold, consisting of soup, one meat dish with two vegetables, one other dish and pudding ...	1	4	0
Lunch hot, consisting of soup, one meat dish with two vegetables, one other dish and pudding	1	12	0
Dinner, consisting of soup, one meat dish with two vegetables, one mèat dish with rice or bread, pudding, coffee or tea ...	2	8	0

B Indian Style

NON-VEGETARIAN.

	Rs	as	ps
Dinner, consisting of 2 pulao, phulkas, dal, two vegetables, 2 meat dishes, one sweet dish and tea ...	2	0	0
Dinner, consisting of superior rice, phulkas, dal, 2 vegetables, 2 meat dishes. ...	1	4	0
Dinner, consisting of ordinary rice, phulkas, dal, 2 vegetables, one meat dish. ...	0	12	0

(ii) VEGETARIAN.

Dinner, consisting of pulao, phulkas, dal, 3 vegetable dishes and one sweet dish	1	8	0
Dinner, consisting of superior rice, phulkas, dal, 2 vegetable dishes and one sweet dish	1	0	0
Dinner, consisting of ordinary rice. phulkas, dal, 2 vegetable dishes ...	0	10	0

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C. Sundries

Bath, hot	0	4	0
Fire wood (20 seers)	0	5	0
Table Kerosine oil lamp for night	0	5	0
Hurricane oil lamp for night	0	3	0
Soda water or Lemonade per bottle	0	2	6
Loaf of bread	0	2	6
Cup of milk	0	1	0
Milk boiled with sugar per seer	0	5	0
Cup of tea without milk	0	1	0
Egg boiled	0	1	0
Parathas	0	1	6
Evening Tea	0	8	0

NOTES :—

1. For children under 12 half rates will be charged for the full meals.
2. For servants 4 annas per meal consisting of rice or chappaties and one dish.

When travellers, travelling in parties of four persons or more, are charged for food at any of the Dak Bunglows, the rate of charges will be 12½ per cent less than the sanctioned food tarrif rates, provided that 12 hours previous notice of arrival is given by the party to the Dak Bunglow *Khansaman*.

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SRINAGAR

It is 5200 ft. above sea level; its population according to 1941 census is 207787 and it covers an area of 11 square miles. The average maximum and minimum temperatures (F) of Srinagar are 75·8 and 37·2 in spring, 85·7 and 58·3 in summer, 79·6 and 31·7 in autumn and, 47·4 and 27·1 in winter. Its annual rainfall is 25.87 inches.

Srinagar is the summer capital of the Kashmir Government. Translated literally, Srinagar, which is a corruption of the Sanskrit word *Shrinagar*, means the "City of Wealth". The city was first built by Asoka the Great in the Third Century B. C. and was situated at Pandrenthan (a place lying midway between the present city of Srinagar and Pampur, about 5 miles away from Srinagar) then known as Purindisthana, and was subsequently, after about nine hundred years, shifted to its present location by Praversena II, the then ruler of Kashmir. History adduces a great fire as one likely reason for such a wholesale migration. Whatever the reason, it seems certain that a sense of beauty must also have impelled them to make virtue of a necessity.

In a lovely setting of mountains and

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forests flanking the city on all its sides, the city of Srinagar reveals to the eye a magnificient spectacle of a maze of intersecting water-ways and canals—a maze of beauty and thrill but without its embarassing or intriguing element. Of the water-ways the most prominent is the river Jhelum, known to Kashmiris as the *Veth* or the *Vitasta*. In spite of its broad bosom the Jhelum has all the charm of a mountain brook, including in its various moods the peculiarity of swelling to an inundation in summer, and shrinking to a lifeless streak of water in winter. It is mainly on the two banks of the Jhelum, as it meanders from Sonawar to Safa Kadal, that the major portion of the city of Srinagar rests. There are seven bridges that connect the two banks of the Jhelum at approximate quarter-mile intervals. Houseboats, *Dhoonghas* and Shikaras resembling Venetian Gondolas, glide on its waters throughout the year. No wonder, Kashmir is called the Venice of the East!

A Shikara Trip down the Jhelum:

Taking a *shikara* at Munshi Bagh, we shall glide down the river Jhelum. The trip offers the cheapest, easiest and the first excitement of sightseeing in Kashmir. To tired nerves nothing is more soothing!

As we glide down, let us see what we find on the two banks of the Jhelum. After leaving Munshi Bagh, we see to our right the

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European Club and just near it the Residency. Slightly to the interior is the Visitors Bureau. Below the Residency is the General Post Office; opposite it on the other bank of the river the Convent College. A little further down is the Lloyds Bank and behind it, across the road, the Polo Ground of His Highness the Maharaja. Now, we come to a line of shops and these represent some of the most prominent business houses of Kashmir; bracketing, as it were, these shops at the other end is the Imperial Bank. Opposite the Imperial Bank on the left bank of the river, is the Raj Bagh Silk Weaving Factory. The factory is run on modern lines and has since recently become very important for its manufacture of Parachute colth. We have covered about a mile, till swaying and tilting in our *shikaras* we come to the High Court buildings on our right and on our left to the Archeological Department and Library, the Museum and the Public Library. The Museum has a fine garden attached to it. This garden is under the Agriculture Department which conducts horticultural experiments and raises flower and pyrethrum seeds and seedlings in a portion of it. Near the Museum is the Lal Mandi Fuel Depot of the Kashmir Silk Factory. Fuel to the Factory is taken by trolleys; this is the only place in Kashmir where we have trolleys and rails! The next

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important place we come to now, is the State Hospital. The hospital was founded by the late Maharaja Ranbir Singh, the grandfather of present Maharaja. The hospital is to be shifted to its new premises near Karan Nagar. As we are just near the hospital we have a glimpses of first of the seven bridges that span the Jhelum. This is the Amira Kạdal Bridge.

Down we glide. What are these majestic buildings to the left? Oh, that is the old palace, now converted into the Government Secretariat. Close to it is the golden temple of Gadadar Ji, and opposite it Basant Bagh. Near Gadadar Ji a part of the Jhelum shoots to left to form the Kutakul (canal). On the right bank, midway between the First Bridge and the 2nd. Bridge, comes the temple of Ganesha, the entire locality is known as Ganpatyar. Nothing else of importance as we glide under the 2nd. Bridge (Haba-Kadal). On both the banks near the 3rd. Bridge (Fateh-Kadal) we find some business houses of Srinagar, dealing in Kashmir Arts and Crafts. To the left is the C. M. S. High School. The School was founded by Rev. Knowles and for the last sixty years has been run by Canon Biscoe. Canon Bisçoe has done great service to Kashmir, enough to compensate and eclipse his dis-service to Kashmiris done in his book *Kashmir in Sunlight and Shade* which is a mixture of truths, half-truths and untruths".

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Having passed the Third Bridge, to our right comes the famous mosque of Shah Hamdan and on the river ghat the sacred shrine of Maha Kali Devi. The Mosque of Shah Hamdan is entirely a structure of timber, and looks like a pagoda. This Mohamdan shrine was built in memory of Shah Hamdan, a saint of Hamdan in Persia. The mosque is believed to have been built with the materials of a Hindu temple dedicated to Shree Maha Kali. All that has remained in possession of the Hindus is the Ghat. The Hindus of Kashmir believe that the Spring of the Goddess is inside the Mosque, and legend has it that any one who tries to look at the Spring will be doing so at the risk of losing his eyesight.

On the left bank opposite the Shah Hamdan Mosque is the Pathar Masjid (Stone Mosque) built of fine chiselled and polished stones. The mosque is gaining a wide reputation as the Headquarters of the Kashmir National Conference. Now comes the Zaina Kadal or the 4th Bridge. The Bridge was originally built by Zain-ul-Abdin, alias Bad Shah, who ruled Kashmir from 1420 to 1470 A. D. It was rebuilt in 1935–36. Near the Bridge to its right is the tomb of Bad Shah. The tomb is one of the famous archeological relics in Kashmir.

Nothing of particular interest comes our way, till we leave behind Ali Kadal (5th Bridge)

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and reach Nawa Kadal (6th Bridge). The old Ali Kadal or 5th Bridge was demolished in 1935-36, but was, later on, at the behests of the public re-constructed only to serve the purpose of a pedestrain traffic. Coming to Nawa Kadal, to its left is the Diamond Jubilee Zenana Hospital, commemorating the Diamond Jubilee of Queen Victoria; and to the right just opposite to the Hospital is the C. M. S. Old Boys' School. The School is run by the retrenched teachers of Canon Biscoe's Schools and is managed by Old Boys' of the C. M. S. Schools, financing it by volantry subscriptions and donations. The Church Mission Society has nothing to do with this school. Just one more bridge and we come to our glides end. To the left of Safa Kadal (Seventh Bridge) is Yarkand Serai or Buta Serai, an inn used by the traders from Yarkand, Tibet, etc. Now, you hear the roar of waters of the Weir. The Weir was built in 1916, in order to maintain the level of the Jehlum at a certain height. The Weir is very important to the river transport, especially in winter.

Dates of construction and the names of builders of the seven Bridges.

Amira Kadal	1773	A. D.	Amir Khan
Haba Kadal	1550	,,	Habib Shah
Fateh Kadal	1499	,,	Fateh Shah
Zaina Kadal	1426	,,	Zain-Ul-Abdin
Ali Kadal	1417	,,	Ali Shah

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Nawa Kadal	1667 A.D.	Nurdin Khan
Safa Kadal	1670 ,,	Said-ud-din Khan

WATER-WAYS IN SRINAGAR.

There are many canals in Srinagar. To name some : Dudh Ganga, Chatta Kul, Chunti Kul, Kuta Kul and the Flood .Channal. But next in importance to the Jhelum are the Chunti Kul, the Kuta Kul and the Mar canal.

The Chunti Kul : It is a cross-breed canal of the waters of the Jhelum and the Dal Lake. A part of the Jhelum side-tracks into a canal at Munish Bagh and the water from the Dal Lake joins it near Dalgate. Both, at Munshi Bagh and Dalgate there are sluice gates ; at Munshi Bagh to allow an outlet for the surplus water of the Jhelum and at Dalgate to keep up the Dal at a certain level, as also to check its overflow. On the left bank of the Chunti Kul, as it leaves Drugjan, is the Chenar Bagh. It is one of the ideal camping sites in Srinagar and is famous for its lovely Chinars. Behind the Chinar Bagh, across the Bund is situated the Srinagar Golf Club.

The Chunti Kul again meets the Jhelum near Basant Bagh, just opposite the Old Palaces. At Basant Bagh it is spanned by a bridge, Gao Kadal. The Electric Department is situated near this bridge.

The Kuta Kul : It is an off-shoot of the Jhelum. It diverges from the Jhelum near

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Gadadar Ji, and meets it again below the Sixth Bridge just above the Weir. On the two banks of the Kuta Kul lies the south western portion of the city of Srinagar. A couple of hundred yards below and facing its bend near Gadadar Ji, is the Tanki Kadal (Bridge). Just near the bridge on the left bank of the canal is the Food Control Department and on the right bank the office of the Governor of Kashmir. Formerly the premises of the Governor's office were also the premises of the State Treasury. But, now, the State Treasury has been shifted to the J & K Bank buildings.

The Mar Canal: Surpassing even the Jhelum in its pristine beauty, the Mar is a unique water-way and runs through rough tracts of marsh, land and water. It connects the city of Srinagar with its biggest water tracts, namely the Dal and Anchar lakes. Meandering through grassy banks and reflecting all along in its waters a hoary willow foliage, the Mar looks extremely picturesque and especially in summer months a personification of Verdure. The quivering reflections of the lank and lean buildings interspersed on various places on its banks, and the dilapidated stone bridges of a quaint style, at once embody an unsophisticated art, that always results from unassuming poverty. Some of the bridges over Mar canal are Navid Kadal, Saraf Kadal, Kadi Kadal and Kavdara Kadal.

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Being languidly rowed in a Shikara over the clean yet apparently stagnant waters of the Mar reminds one of 'magic casements' and 'moonlight'. The Mar is a romance of the haunting lullabies of water, bird–song and simplicity. It is a live challenge to a beautiful dream even that of an artist.

HILLS IN SRINAGAR

In its external temper and tone the city of Srinagar is tending to become a cosmopolitan city. It is a blend of hovels, thatched houses, modern buildings and two palaces. In short a pleasant patchwork of loveliness, combining in itself the best freaks of nature, manifest in its lakes,and the art of human hand manifest in so many historic Mughal gardens inspired in some, if not in all cases, by the same love and languor that did the Taj.

Standing at two different places in the city and watching it like two guardian saints, are the two hills of Hari Parbath and Shankaracharya.

The Hari Parbath: Of historic and legendry importance, the Hari Parbat Hill is perhaps one of the most fascinating places in Srinagar and as such very interesting. Historically it is important, because on top of the hill lies a well-built fort of masonary. Encircling the hill is a rampart built of brick, stone and mortar. It is now in ruins, but in its time must have been broad enough to allow an abreast passage of at least two chariots at

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a time. A Persian quartrain inscribed on the smooth, shiny stone slabs of the Kathi Darwaza, the gateway through the rampart, besides giving significant details about the construction etc., dates it to the glorious days of the great and illustrious Mughal monarch, Akbar. The fort proper consists of two squares, and in one of the square stands a Hindu temple.

On the western summit of the hill is the shrine of Shri Sharika Bhagvati. With this is associated the legend of Hari Parbat Hill. According to it, the entire tract of Kashmir was once a void and vast lake, and the Goddess Sharika assuming the form of a *myna* dropped a tiny pebble in the lake, out of which emerged what is known today as Kashmir. *Sharika* in Sanskrit is a *myna* and a *myna* in Kashmiri is called a *Har*; hence the legend alleges, the name Hari Parbat. The Hindus of Kashmir believe that the hill is a pantheon of all the millions of gods of their mythology. That is why thousands of Hindus in Kashmir, especially the Kashmiri Pandits, go round the hill every morning; going round the deities being an essential and reverential ceremony of Hindu worship. At its foot, towards the east of Hari Parbat, is the sacred Kunda (spring) of Pukhribal, and a short distance from Pukhribal, is the State Jail and the Jail Printing Press.

Through centuries Hari Parbat seems to

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have been surrounded with a religious halo, for even the Sikhs and Mussalmans have founded their respective religious shrines here. Outside the Kathi Darwaza is the reputed "Chatti Padshahi", the shrine of the great Sikh Guru Arjan Dev Ji. On the southern slopes of the hill is the famous mosque of Mukdum Sahib and the mosque of Akhun Malla Shah. The mosque of Madin Sahib, quarter of a mile away to the west of the hill, is a fine specimen of Mohammedan architecture.

The Shankracharya Hill: This hill is 1,000 feet above the plain. It stands on the southern bank of the Dal Lake, stretching to its right as far as Durganag. Because of the conspicuous position of a stone temple on its crest the hill is the first to catch the eye of a visitor on his reaching Srinagar. The hill looks much like a volcano, but scientific and geological opinion has declared it as dead.

The temple takes its name after Shankracharya. It was built by king Gopaditya who ruled Kashmir towards the earlier half of the 4th century B. C. Its Hindu origin not withstanding, the Musalmans call it the Takhti-Sulaiman (The throne of Solomon).

The top of the Shankracharya hill serves as 'natures binoculars' as it were, presenting a vantage ground wherefrom the entire city of Srinagar, in all its glory, can be taken in

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at a glance. To a hiker the hill offers a pleasant programme for every fine morning, to a devotee a minature pilgrimage and to a lover of nature a veritable feast. The path leading up the hill is punctuated with electric lights and the temple is lit up by flood lights. The Maharaja of Mysore foots the electric bills.

At the eastern base of the Shankaracharya hill was situated the village of Gupkar. The place still retains this name, but the village is shifted elsewhere and the Gupkar is now the site of the palaces of His Highness the Maharaja of Kashmir. To the rear of the palaces, and at a short distance is the Badamibagh Cantonment. Both, the palaces and the cantonment, are excellent examples of modern architecture.

Initially there are two paths leading up the hill but after a short ascent both of these converge. One of the paths starts just near Drugjen (Drugjen is the site of the Church Missionary Hospital) and the second at the South-western base of the hill, near the sacred shrine of Durganag. Durganag is the most ideally located and efficiently managed *Math* in Srinagar. For a number of years it was under the management of Swami Shivratnanand Saraswati, but since recently, owing to the death of the Swami, it is under a Board of Trustees chosen from amongst the Hindus of Kashmir.

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There is a huge Shiva Linga in the Shankaracharya temple. Shankaracharya becomes a place of pilgrimage simultaneously with Amarnath Ji, and thousands of devotees go up to the temple every year on Sawan Purnima, the full moon day of the month of Sawan.

ACCOMODATION IN SRINAGAR

There are various types of accommodation in Srinagar; houses, hotels, houseboats, tents and boarding-houses. The most popular are hotels and houseboats. A choice for any, however, will often be determined by your temperamental liking and your purse, only in the last resort availability will play its role.

Hotels: It will be a disappointment for you if you expect to find in the hotels of Kashmir, either the brilliance of the continental conception in food and service or, the sparkle and snap of sophisticated night shows. What awaits you in Kashmir are hotels, characteristic for their quiet, charmed simplicity and the unstudied hospitality of their managers, English and Indian, sincerely desiring that you will enjoy your visit to Kashmir and that you will return again and again.

Hotels vary considerably in situation, style and prices, but it can safely be asserted that all hotels and boarding houses which cater for the overseas and Indian visitors to Kashmir,

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succeed in making their guests considerably comfortable.

In Srinagar a few years back, there were hardly a couple of good hotels, English or Indian. But in the last few years many hotels have come into existence and these, to a great extent, can be called standard. Almost all the Indian hotels in Srinagar are situated near and about the First Bridge; and barring a few English hotels in the civil lines, all other English hotels along the Karan Singh Boulevard. Some very good Indian hotels are to be found at Dalgate. The last year or two has seen the growth of Piccadillys and entertainment houses-cum-hotels. These latter remind one of a pre-war Shanghai night club and provide for a little gaiety of hotel life, otherwise they are very quiet but for dances, cabarets and dinners. Unlike many other hill stations in India, hotel life in Kashmir is cheap. Even in such hard times as the present, the Kashmir Government does everything in its power to provide various facilities to visitors to Kashmir—facilities in which no other place in India can rival it.

Approximate board and lodge charges in English Hotels and Boarding Houses vary between nine and twelve rupees per head per day. While in Indian hotels separate charges are made for board and lodge, lodging expenses vary between two to five rupees per

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day, and boarding charges (vegetarian) start from a minimum of Rs 1/8/- per head per day. Monthly rates in Indian hotels work out cheaper.

Houseboats: Living in a houseboat in Kashmir is a novel experience, which every visitor at one time or other cherishes. Houseboats are boats which look much like one-floor huts streched on water. Usually a houseboat has fine rooms in it which are well furnished. A kitchen boat is always attached to it. Catering arrangements can be left to the owners of the houseboats or arranged independently.

Houseboats vary in size and hire, according as they belong to first, second or third class category and according to the time of the year. Normally, expenses per head per day in a house boat are the same as in English hotels. In all cases proper agreements should be drawn up with the owners of houseboats. The agreements should specify the period of stay, rate of rent and any other relevant conditions mutually settled. It is always better to make arrangements through some reliable agency.

Boats can be moved on any of the mooring ghats specified as such by the Kashmir Government. Some of the mooring sites are the two banks of the river Jhelum, Chinar Bagh, the Dal lake, Nagîn and the Ningel

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(near Wular lake). Under all circumstances previous reservation is necessary. There are separate mooring charges payable to Government (and in case of private ghats to the ghat owners) and such charges may be paid on terms mutually agreed upon by the occupant and owner of a houseboat.

Tents : The only and the mostly used regular camp-site in Srinagar is at Chinar Bagh. Permission for camping has to be procured from the President Municipality, Srinagar. The rent for a camping site reserved will be Rs. 6/- a month payable in advance to the Muncipality whether after allotment the tents are occupied or not. Camping sites will not be reserved in advance, but allotment will be based on priority of applications.

Living under tents is not so common in Srinagar, except when due to overcrowding some hotels especially English, make provision for their guests in tents pitched in hotel compounds.

CONVEYANCE IN SRINAGAR.

The chief means of conveyance in Srinagar, are the taxi cars, horse drawn tongas and the shikaras. Of these, greatest in demand and in use are the tonga and shikara. The tonga is not unknown in India, but the tongas in Srinagar which are modelled after tongas of Peshawar are the best in India. For a

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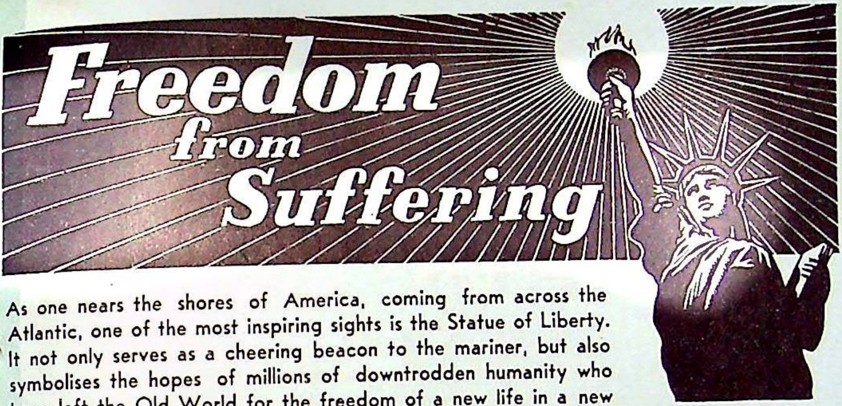
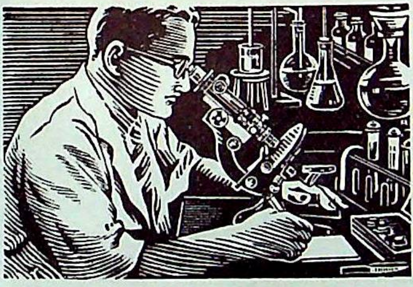
Freedom from Suffering



As one nears the shores of America, coming from across the Atlantic, one of the most inspiring sights is the Statue of Liberty. It not only serves as a cheering beacon to the mariner, but also symbolises the hopes of millions of downtrodden humanity who have left the Old World for the freedom of a new life in a new clime—freedom from want, from fear and from oppression.

Of all freedoms, however, the greatest is the freedom from disease. The healthiest—rich or poor—for want of this freedom are changed to sick and diseased whose lives become useless to themselves and to the world. Freedom from disease is therefore the greatest freedom which everyone should strive for.



Cipla Laboratories are devoting their full time and attention to the production of high quality drugs and medicines for the relief of mankind, thus striving for Freedom from disease. In quality, efficacy and high standard of production of drugs and medicines Cipla is equal to the world's best. Scientific methods of production and constant research lead to perfection. This is the motto followed by Cipla.

Cipla
REMEDIES

EQUAL TO WORLD'S BEST

For further particulars please refer to:—

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OR
RINEMISRAY, THE BUND-SRINAGAR-KASHMIR.

KATRACK'S
HOTEL

KARANSINGH BOULEVARD,
SRINAGAR.

* * *

A high class Family Hotel with
all modern comforts.
Best locality : : : Modern Building
: Personal Supervision :

*

visit to the interior of the city and a little sightseeing in the near about suburbs of Srinagar, tonga is a very convenient conveyance; and for a trip round various water–ways in Srinagar there is nothing less expensive and so romantic as a shikara. A shikara is a small skip boat thirty feet in length and about four feet in width in the centre with a pointed prow and stern. The hollow interior in the middle, spread over with fine spring-cushions makes it extremely comfortable and cosy, and relaxing in a shikara in itself becomes a pleasure and a treat. A tonga in Srinagar can conveniently accomodate four; a shikara two pleasantly, three to add a servant, and five per necessity. The tonga has its own charm, but the splashing of oars of a gently gliding Shikara has a music all too silent for words. In fact a major portion of the unconscious sweet impression of a visitor to Kashmir must certainly be constituting the haunting melodies of a night in a shikara over its many moon-lit waters.

During the last two years the bicycle has gained much importance as a means of conveyance. This has been due to a large number of American and British soldiers coming for short holiday trips to Kashmir. The average bicycle hire per day is one and a half rupee.

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TONGA RATES

Rates for tongas within Municipality limits.

In the absence of any agreement with the proprietor, agent or driver of a licensed carriage the following rates shall be paid :—

	1st Class Tonga			2nd Class Tonga		
	Rs.	a.	p.	Rs.	a.	p.
1. For a full day of 9 hours	5	0	0	3	8	0
2. For a half day of 5 hours	3	0	0	2	0	0
3. Chashma Shahi and back	2	8	0	2	0	0
4. Nishat Bagh and back	3	0	0	3	0	0
5. Shalamar and back	4	0	0	3	0	0
6. Harwan and back	4	8	0	4	0	0
7. (*a*) Nasim Bagh and back	3	0	0	2	8	0
(*b*) Nagin Bagh Hazratbal and back	2	8	0	2	0	0
8. All the four gardens (Chashma Shahi, Nishat, Shalamar & Harwan) and back for 9 hours	6	0	0	5	0	0
9. Gupkar Gagribal Point and back	1	0	0	0	12	0
10. For halt, after 2 hours for every hour	0	4	0	0	3	0
11. From one station to another of the following stations—(Jamallatta, Chattabal, Zainakadal, Maharaj Ganj, Amirakadal,						

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Maisuma, Drugjan, Badamibagh, Rainawari & Nedous Hotel) ...	0 2 0	per passenger
12. First hour ...	0 14 0	0 11 0
For subsequent hour	0 8 0	0 6 0
For half an hour	0 8 0	0 6 0

3rd class tonga fares.

1. For first hour ...	0 8 0
2. Subsequent hour ...	0 6 0
3. For full day	2 8 0
4. For half day	1 8 0
5. Chashma Shahi and back ...	1 8 0
6. Nishat and back ...	1 12 0
7. Shalamar and back ...	2 0 0
8. Harwan and back	3 0 0
9. For first half hour ...	0 4 0
10. For one hour ...	0 8 0
11. From one station to another station	0 1 6

SHIKARA RATES

1. Hire of Shikaras by hours within Municipa limits :—

Shikara per hour	Ans. 4
Hanji (Boatman)	„ 8 each

For half day of 4 hours or over 2 hours up to 4 hours :—

Shikara	Ans. 4
Hanji	„ 8 each

For full day of 8 hours or over 4 hours up to 8 hours or less :—

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Shikara	Ans. 8
Hanji	,, 15 each

2. Hire of Shikaras by trips:—

For a trip to Gagribal and back:—

Shikara	Ans. 4
Hanji	,, 6 each

For a trip to Nasim Bagh, or Nishat Bagh or Nagin or Shalamar Bagh:—

Shikara	Ans. 8
Hanji	,, 15 each

NOTE :- 1. The fare includes hire for the return jonrney also. If boats are not used for return journey the charges are the same.

2. For halt over three hours half of the rates by hours are payable.

Offices and Institutions of Public Utility

(GOVERNMENT AND PRIVATE)

Besides several government offices run under various adminsitrative heads of the Kashmir Government, there is a number of offices of public utility in Srinagar.

The Control Department:

It is situated at Shahid Ganj, adjacent to the Government Secretariat Buildings. The department functions to facilitate and ensure a just and impartial distribution of cloth, sugar, kerosine oil and fuel to the local public, as well as, to the visitors to Kashmir. It can be

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safely asserted that Kashmir is the one place in India where a visitor can procure all his daily necessities without the least inconvenience or delay. In case of visitors making their own boarding arrangements, the Control Office issues different ration tickets.. For visitors holding any such ration tickets, it is better to intimate to the department their date of departure, in order to avoid an illicit use of their tickets in their absence.

Kashmir Valley Food Control Department:

The department is situated near the Control Department. Its origin dates back to the days of Maharaja Pratap Singh Ji Bahadur, the predecessor of Maharaja Hari Singh ji Bahadur. The department was an expedient measure against recurrent food famines in Kashmir. It has its granaries which are always full of paddy, which the government collect as '*Muja-waza*' (compulsary contribution in kind given from an excess of the actual requirements of the contributor, and against a fixed controlled price). Thus it ensures a regular supply and provides for odd times. The department has the monumental task of distributing '*Shali*' to the public, and to make provision for a supply to visitors. The Food Control Department has been a great factor in checking a rise in the price of paddy during the years of war, as also in the normal times.

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Since its inception there has never been a famine, only a little scarcity at times. A few years before, the department was reduced. But, H. H. the Maharaja Bahadur was again pleased to command its reorientation on better and more systematic lines. Since then the department has been functioning wonderfully, fulfilling well, as far as is in its scope, the needs of the humblest and the poorest subjects of H. H's Government in Srinagar.

The Visitors Bureau:

It is situated on Residency Road, in close proximity to the General Post Office. The Bureau, as its name suggests, is specially meant to serve the interests of visitors to Kashmir. It renders all possible help by giving free advice and suggestions about almost all the aspects of a visitor's stay in Kashmir. For rendering greater service and easier access to valuable information and guidance to visitors, the bureau has its branch offices established at Rawalpindi, Jammu and some health resorts in Kashmir, like Pahalgam, Ganderbal and Gulmarg. The Director of The Visitors Bureau has magisterial powers to deal with any person or persons found guilty of causing any unjustified inconvenience to the visitors. Therefore, all complaints arising out of any fradulent transactions or arrangements or the like, should be at once reported to the Director. Visitors

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are advised to render all possible co-operation to the Bureau, by following its various laws, regulations and suggestions.

Game Warden's Office :

In close proximity to the Visitors Bureau, is the Game Warden's Office. This office is of immense utility to all lovers of big and small game hunting, shooting and fishing. All relevant lisences can be obtained from this office. On previous application, trout fish, reared in special government hatcheries, can be purchased at this office.

Post and Telegraph Offices :

There is one general post office situated on the Bund, and several sub-post and telegraph offices at various places in the city. Besides these, there are branch sub-post and telegraph offices at Amira-Kadal, Haba-Kadal, Fateh-Kadal and Zaina-Kadal, (Maharaj Ganj). The State Telegraph Office and Telephone Exchange are situated on the Exchange Road. Telegrams within the state areas should be handed in at the State Telegraph Office, while those for places outside Kashmir at any of the (Imperial) Government telegraph offices. At the Telephone Exchange calls can also be booked to any part of India and abroad.

The Electric Supply Department :

It is situated at Basant Bagh near

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Gao Kadal. In Kashmir it is a government owned department. Electricity can be had at a flat rate of four annas per unit of consumption. There is one central electric department in the Srinagar city, and at several other places are sub-transmitting stations, in charge of electricians whose services can be requisitioned in case of need.

Police and Fire Brigade:

For maintenance of law and order the city is divided into a number of localities and each locality has its Police Station, usually in charge of a Sub-inspector of Police. For regulating the traffic efficiently, the department has also its traffic police unit. The Kashmir police is famous for its civility and no obstructions should be ever laid in the efficient discharge of the duties of the police officers. The police are the best friends of the public and any cases of disorder should be at once reported to an officer on spot or in charge of the local station. The central police office known as the D. I. G's Office, is situated near the High Court of Judicature. This office maintains a Registration Office for visitors, and all visitors are advised to give ungrudingly any details that may be asked of them by the Police Registration Office. The Registration Office is under the Criminal Investigation Department.

Working in co-ordination with and under

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the police is the Kashmir Fire Brigade. Elaborately equiped and trained in all the modern methods of fire-fighting, the Brigade is an asset to the efficient administration of the State. It has its branches in practically all the principal localities of the city and within a few minutes notice musters all its strength to use it wherever needed. The telephone number of the Central Fire Brigade is "0".

Municipality and Public Health Depts.

The offices are situated on the Dud Ganga Road, near Karan Nagar. The Municipality in Srinagar is a government department except for a few of its elected city-fathers. It is the function of the Municipality and the Public Health Department to look after the cleanliness of the city, its sanitation and other public conveniences and the safeguards of the civic rights of a person within its jurisdiction. The Sanitary Inspectors inspect localities, but visitors should themselves look to keeping their surroundings clean. In order to save the visitors from getting infectious diseases, the Municipality provides for medical examination of servants etc., on a nominal fee of Rs 1/12. All complaints about sanitary matters should be reported to the Health Officer, Srinagar Municipality.

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HOSPITALS & MATERNITY HOMES

There are five hospitals and one Maternity Home in Srinagar. Two of the hospitals, one general and the other for females and managed by the State are:

State Sadar Hospital is situated just above Amira Kadal and the Diamond Jubilee Zenana Hospital at Nawa Kadal (6th Bridge). The hospital at Amira Kadal is being shifted to its new premises at Karan Nagar.* Besides the above mentioned hospitals, the state maintains a T. B. Sanatorium at Barzulla and a Leper Assylum at Baharal.

The Mission Hospital: One of the three private hospitals in Srinagar. It is situated in Drugjan and is managed by the Church Mission Society. The hospital is famous for its associations with two of the greatest and selfless medical men in Kashmir—Dr. Ernest Neve† and his brother late Dr. Arther Neve who founded the hospital. The hospital does some excellent work and gets a good subsidy from the Kashmir Government.

The National Hospital: This hospital is a creation of some young budding doctors

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*The new hospital is named Hari Singh Ji Hospital and its opening ceremony was performed by Lord Wavel while on his visit to Kashmir in 1945.

†As the book is in print, we learn with great grief about the sad demise of Dr. F. E. Neve. In him Kashmir has lost a great friend and benefactor.

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of Kashmir, leading among whom are Dr. S. N. Peshin and Dr. G. N. Chagtu. Since recently the hospital has been adopted by the Kashmir National Conference, and is at present working under a board of trustees. The hospital is maintained by the voluntary subscriptions and donations and a very meagre government aid.

Rattan Rani Hospital : Only one year old but rendering great medical aid is the Rattan Rani Hospital. The hospital is founded by Dr. Omkar Nath in memory of his beloved wife and four children all of whom died under very tragic circumstances. The hospital is situated near Barbar Shah Bridge, on the right bank of the Chuntikul. It has done some excellent out-patient work in the first year of its growth and has now provisions for 20 indoor patients as well. Its main financer is its indefatigable founder-dotor, and voluntary public donations. The hospital has a noble aim and is adopting novel schemes.

Kashmir Nursing Home : The only maternity home in Srinagar is situated on the Gupkar Road. Under efficient European experts, it is doing good work. The fees are a bit high to suit an average purse. It is maintained for the benefit of residents and visitors and depends on income derived from subscriptions, donationts and fees. Subscribers are admitted on concessional rates.

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PLEASURES AND PASTIMES

Libraries : There is one public library in Srinagar, the Sri Pratap Singh Library, a few club libraries and a few lending bookstalls. It might be said with confidence that the number of books in all the bookstalls and the Public Library in Srinagar is even less than the number of books in an average private owned library ! However, a number of books of antiquarian interest found in Archeological Library, compensate to a great extent the lack of books in other libraries. The Public Library charges no fees and issues books to its regular registered members on personal security of a gazetted officer, and to non-members on a cash security amounting usually to double the cost of the book or books issued. The club libraries are restricted to their members, while lending bookstalls issue books against cash securities and on a daily or monthly hire as the case may be.

The most attractive feature of the Public Library is its location and its reading room. The reading room is quite spacious and very well ventilated and is furnished with a variety of standard newspapers, periodicals, magazines and the like. There are no limitations as regards its membership. The reading room is open on all days, and the library on all days except on public holidays.

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Cinemas: There are three cinema halls in Srinagar—Amrish, Regal and Palladium. All the three are situated on the road leading from First Bridge to Residency. Amrish is a decent cinema hall and Indian pictures are exhibited here. The Regal cinema is the oldest of the three halls and is devoted to English pictures in summer and Indian pictures in winter. The Palladium is far too rowdy a cinema hall to need any introduction. Rates in the cinema halls of Srinagar are considerably high. The visitors will generally be disappointed, for most of the films that are exhibited in cinema halls are awfully stale. Besides, booking first rate films means a good deal of expenditure, hence bad films always do. The proprietors of cinema halls in Srinagar do their maximum in exploiting the average man's leisure, who has no alternative but to yield to the temptation of seeing a hackneyed, worn out, and often third rate pictures. He has nothing better to choose!

Like the proverbial autumn rose many good pictures both English and Indian, blush and die unseen in Kashmir. Visitors to Kashmir must not take the trouble of bringing to the notice of the authorities any inconveniances they may have to face at times. It will be sheer waste of time. Free passes are very cheap in Srinagar, and all of them go to the right quarters. All things considered, going to

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a cinema in Kashmir is a necessary evil and only sometimes a healthy pastime.

Clubs: There are only three important clubs in Srinagar—the Srinagar Club, the Amar Singh Club and Harrison Club. The former is an English club, while the later two are Indian. Visitors to Kashmir can become temporary members of these clubs during their stay in Srinagar. These clubs have good libraries and reading-rooms attached to them, and have arrangements both for indoor and out-door games and sports.

The subscription rates of the Amar Singh club are given here for the convenience of the visitors :

Monthly subscription per head	Rs. ... 13.
Monthly subscription for each additional member of the family	Rs. ... 5.
Tennis	... Rs. 9 per head per month
Cards	... Rs. 3 ,, ,, ,, ,,
Squash	.... Rs. 5 ,, ,, ,, ,,

MUGHAL GARDENS

So much has been said about Mughal Gardens in Srinagar that any description howsoever elaborate would be a repetition. One thing is certain, however, that no amount of garnished language can come half as near truth as what can be conceived through one's own experience and observation. No experiences

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are transferable, much less those that arouse in us emotions of beauty and awe. Any attempt, therefore, to present in romantic colours such dreams of beauty as seem to be a fulfilment of man's lofty patterns of an artistic vision, would but seem palsied, compared to how little even good words can convey about beauty that defies a description. As such it is only a sketchy reference, which it is considered will not come in between a votary and his passionate quest of beauty.

Chashma Shahi : Built by Emperor Shah Jhahan in 1642 A. D. The garden is famous for its spring which gives it the name Chashma Shahi or Royal Spring. The crystaline water of the spring is known throughout the world, for its mineral and digestive qualities. The garden surrounding the spring, though the smallest of Mughal gardens, is laid out on the style of Nishat Bagh. It is at a distance of five and a half miles from Srinagar, and is accessible by a fine mettled motor road.

Nishat Bagh or 'The Pleasure Garden' is two and a half miles away in the North of Chashma Shahi. It was laid out by Asaf Jah, brother of Nur Jahan the queen of Jahangir. It is 595 yards long and 369 yards broad, and is encircled by a stone wall 13 feet high. The garden has ten terraces, each rising in level above the other. The top-most terrace commands magnificient view of the Dal lake. In

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summer the Garden is a haunt of thousands on Sundays, when it puts in all its festive grandeur. From Srinagar the garden is 6 miles by water and 7½ miles by motor road.

Shalimar : According to legend, Shalimar takes its name from a small villa built at this place by king Parversena II, the builder of Srinagar; whence the name Shalla-mar (the Sanskrit "Abode of Love"). In 1619 A. D. Jahangir laid out a garden at this place and called it 'Farah Baksh' meaning 'delightful'. The garden has, however, clung to its original name. Shalimar is situated about two miles from Nishat, and is accessible also by water, being connected with the Dal by means of a canal about a mile in length. The garden is 590 yards long and about 240 yards wide. It is surrounded by a wall of 10 feet height. It has four terraces in it, each on a higher level than the other. Besides numerous fountains, each terrace has a waterfall in its centre. In the middle of the garden stands a beautiful pavillion of black marble, which is surrounded on all sides by fountains. In summer, on Sundays, the garden is particularly agog with the splendour of a blaze of electric lights and flood lights at various places. The efforts of nature and man work in an unison and entitle this garden to its right place of being considered by all as the best of Mughal gardens in Kashmir.

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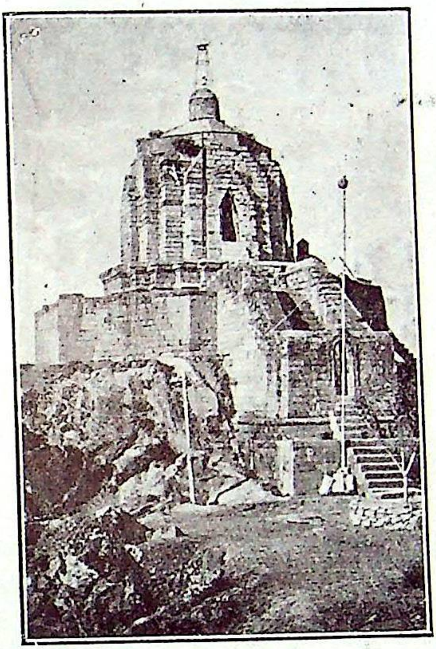

Shankaracharya Hill

Photo by Ganju House.

The Shikara

Photo by Mahatta Ltd.

THE WEIR

Photo by Mahatta Ltd.

Naseem Bagh or 'The Garden of Breeze' was laid out by Emperor Shah Jahan. It has no fountains, cascades or terraces, but hundreds of lofty and shady Chinars lend the garden the exhuberant charm of a wood-land. Naseem Bagh is one of the excellent camp sites near Srinagar, and its chief lure lies in its calm and tranquil atmosphere and lulling breeze of the lake. It is six miles from Srinagar and is accessible both by land and water. On the way to Naseem comes the famous Muslim shrine at Hazratbal. The shrine is visited by thousands of Mussalmans on almost all Fridays.

Dal and Nagin Lakes: Apart from their scenic grandeur, the two lakes provide an opportunity for sublimating one's leisure in the most healthy and romantic manner. Far from the turmoil of the city they give us some unforgettable moments of peace. It is over the serene waters of the two lakes that we can either indulge in a frolicksome life of sport or surrender ourselves to a passive and languid enjoyment of Nature. Diving, swimming and fishing are some of the recreations in the expansive waters of the Dal and the Nagin. The latest and most thrilling aquatic sports of water-ski jumping are practised on both the lakes. An airing in the evening, in a slowly gliding *Shikara*, and watching the sun-set in the lake are delightful experiences.

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Tracts of water bedecked with lotus flowers, tiny drops of water, looking like pearls, bespattered over big lotus leaves, soft notes of birds warbling their songs in water bushes, all combine to lend to the lakes an intoxicating influence that drugs the senses with their multiple appeal.

Harwan: It lies about two miles to the north of Shalimar. There is a reservoir of water, which is the chief source of water supply of the Srinagar city. A well-kept garden is an additional attraction. At a short distance below Harwan is the Government hatchery for trout culture. A visit to Harwan on foot makes a nice one day trek.

The Govt. Silk Factory: It was in 1869 that the Kashmir Government first took up the systematic rearing of silk-worms, and later in 1889 the experiments in silk-worm seed production. Silk reeling on scientific basis was started in 1898. The factory received a great impetus in 1913 and since then it has steadily grown to a proportion that has earned for it today the reputation of being the leading silk factory of its kind in the east. A lot of silk yarn is consumed by local silk weaving factories and the Government Silk Weaving Factory at Rajbagh. A lot more than this is exported to India and to Europe. Permission to see the factory must be secured from the Director Sericulture Department, Srinagar.

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Shree Karan Singh Woollen Mills Ltd.: After the Silk Factory this is the second big power-driven industry in Srinagar. It is a private limited concern and specialises in mill made woollens. The factory has made immense progress during the few years of its installation and is greatly responsible for making Kashmir woollens popular throughout the world.

The A. I. S. A.: Famous for its cottage industries and handicrafts, the association has come as a boon for having attempted and succeeded in organizing and cordinating the multifarious cottage industries of Kashmir, otherwise unorganized and scattered over the country. In having thus organized these many small industries, it has helped in preserving and increasing the beauty and artistic excellence of hand-made Kashmir goods.

The State Exhibition and Emporium: The first state exhibition was held in September 1929, and since then it is an annual feature. Besides its educative value, it aims at promoting the industrial, commercial and agricultural advancement of the people and the state. It is a galla affair of trade and merriment. Every year sees it evolving in a new and better light of usefulness. Since a few years the Kashmir government have opened an emporium in the Exhibition grounds. It is a great incentive to other stall-holders to standardize their goods and prices. The marketing stalls

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remain open for about eight months in a year. During these months it becomes the greatest marketing centre in Srinagar. During the month of September, especially in the evenings, the Exhibition attracts huge crowds of sight-seers and buyers. Apart from the immense interest of the exhibits, the surroundings and other pastimes, the beautiful system of illuminations and lighting constitute a great attraction.

The Museum: It is known as the Sri Partap Singh Museum and is situated on the left bank of the Jhelum opposite the High Court buildings. In it are housed fine and rare collections of arts and curios. Various sections of the museum show collections of arms, archeological relics, stuffed animals and birds, draperies, embroideries and so on. The museum with its collections of antiquities which include the discoveries from ancient temples, is of extreme interest to the intellectual visitor.

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Religious Places in Kashmir.

KASHMIR, the paradise valley of Asia, has been from times immemorial, the home of holy Rishis—men who spent most of their life in contemplation of God and His creation. Kashmir is in a true sense the Temple of God, a place which invites people to think of His greatness. It is a place where, whether you will it or not, you are forced to appreciate the meaning of the saying "Nature is God and God is Nature".

This Happy valley is a world in miniature. Mountains, lakes, rivers, canals, plateus, etc., all are there in vivid contrast to the monotonous plains of India. Naturally, when it was cut off from the rest of the world owing to difficult communications, the inhabitants of this place who were ardently devoted to religion, created in the valley, duplicates of their holy places of pilgrimage, like, Ganga, Gaya, Kurukhetra, etc., to which they flocked on certain days to give the necessary relief to their religious sentiments.

Thus in Kashmir there are innumerable religious places which apart from being places of sanctity are places of immense natural beauty as well. The old Rishis had

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a highly developed sense of beauty and they always chose their places of meditation with this thought upper-most in their minds.

Following is a short description of some of the religious places in Kashmir :

Amar Nath : The celebrated cave of Amar Nath, situated in a long glacial gorge high among the eastern mountains, is visited by thousands of Hindu pilgrims from Kashmir and different parts of India, on the fullmoon day of the month of Sawan (July - August) every year. It contains a self-formed Linga of ice, which is believed to wax and wan with the moon. The cave is 91 miles from Srinagar, the last 22 miles being in mountainous regions destitute of human beings, where there are no trees to afford shelter and where for fuel only juniper can be used.

On the 11th day of the bright fortnight of Sawan all pilgrims gather at Pahalgam and on the 12th, march in a big carvan—a canvas town, bazar and all, springing up at each stage, reminding one of a longpast age when the *rishis* migrated in a host to Kashmir to practise austere penances. It is for the sake of common safety that the pilgrims travel together in a compact body, as it is not unoften that in these cold, bleak mountains, even in August, snow storms occur in which hundreds of people perish. Those who perish are generally the Sadhus having little or no

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cloths to cover their bodies and no canvas or cloth sheet under which they can take shelter. Although the Kashmir Goverment has recently built big sheds at different stages, and great improvements have been made in transport and other facilities, still many accidents occur and visitors are strongly recommended in their own interests not to proceed on the pilgrimage unless they are equipped with ample clothing and have made a good arrangement for their shelter.

There is another route to Amar Nath, via Baltal, which is nearer by two stages, being only 71 miles from Srinagar. Up to Baltal, (59 miles) the road has already been constructed. From there to Amar Nath there is a distance of only 12 miles and out of this a road for 3 miles, from Sangam to Amar Nath, is already in existence. Only the remaining stretch of 9 miles from Baltal to Sangam has no road. These nine miles are covered by a glacier over which people travel, but it is rendered impassable when the ice bridges melt in July. There can no be engineering difficulties in the construction of the road, as the hills on either side of the glacier have gentle slope and are not covered with thick forests. If this road is constructed, pilgrims will have to trek in barren and dangerous regions only for one day. On this side of the glacier, there is

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habitation up to the village Nilgrar, and the further six miles up to Baltal have trees to afford shade and fuel to the pilgrims.

Martand: On the Srinagar - Pahalgam road 39 miles from Srinagar, is situated the famous *tirtha* of Martand. There is a holy spring here and during certain months of the Hindu leap year *shradha* is performed here in memory of the dead relatives. The spring is enclosed in two tanks, the upper and the lower. On the eastern side of the spring is a small temple containing the image of Martand (Sun God) and in the middle of the lower tank recently a temple of sculptured stone has been constructed. The tanks are lined with huge blocks of sculptured stone and swarm with Himalayan trout. Outside the tanks is a beautiful garden containing huge *chinar* trees which give a welcome shade to the pilgrims.

About 1½ miles from these tanks are situated the famous, the most impressive and the grandest of all the ruins in Kashmir—Martanda, the Cyclops of the East. Occupying undoubtedly the finest situation in Kashmir this noble ruin is the most striking in size and position of all the existing remains of Kashmir's grandeur. The temple in itself is not more than 40 feet high, but its solid walls and bold outlines, towering over the fluted pillars of the surrounding colonnade, give it a most

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imposing appearance. There are no petty confused details, but all are distinct and massive and most admirably suited to the general character of the building. The mass of buildings consists of one lofty central edifice with a small detached wing on each side of the entrance, the whole standing in a large quadrangle, surrounded by a colonnade of fluted pillars with intervening trefoil headed recesses. The length of outer side of the wall which is blank is about 90 yards, that of the front is about 60 yards.

The temple is a huge monument to the greatness of ancient Kashmir. Its huge dimensions and minute details are worth a visit.

Much vain speculation has been hazarded regarding the date of erection of this temple and the worship to which it was appropriated. The true date of the erection of this temple—the wonder of Kashmir—is a disputed point of chronology, but the period of its foundation is probably between A. D. 370 and 500. It is generally believed that it was dedicated to the worship of the Sun, although there is a theory that it contained the emblem of Vishnu as the main deity. It is firmly believed by Cunningham and Cole that it contained a huge observatory equipped with the then latest instruments and books on astronomy.

Verinag: Verinag is a village situated at the foot of the Banihal pass. It is so called

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after the name of a spring there. According to a legend the goddess Vitasta (Jhelum) wanted to take her rise from this place, but it happened that when she came, Shiva was staying here, whereupon she had to go back and then she took her rise from Vithavutra, a spring about a mile to the northwest of this place. *Virah* in Sanskrit means to 'go back' and *nag* 'spring' and as Vitasta had to go back from this place, it came to be called Viràhñag or Verinag. This spring is considered to be holy and it is said that Nilamatpurana the most ancient book in Kashmir, rose from it and through its study the earliest inhabitants of the Valley came to know of the different rituals to be performed to keep them happy and prosperous. A big *mela* is held here on the 12th day of the bright fortnight of Assuj to celebrate the birthday of the river Jhelum—the life line of the Valley.

Anantnag: The holy spring after which the town situated 34 miles to the south of Srinagar is named. It is dedicated to the worship of Ananta or Vishnu. The spring rises from the foot of the hillock and is surounded by a tank made from sculptured stone. A little below this tank is another tank in the middle of which a temple has been recently constructed. Beautiful *chinars* stand in the area enclosing the tanks and give cool and pleasant shade to the weary. An annual

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fair is held here on Anantchaudash, the 14th day of the bright fortnight of Bhadun.

Kapalamochan: This is a place of Hindu pilgrimage situated in the south-western corner of the Valley, abovt 24 miles from Srinagar and near the town of Shopayan. There are three springs here close to one another. At the main spring is an old *lingam*, rough and unhewn, and also some old sculptured stone images, said to have been unearthed from the adjacent fields. It will not be out of place to make here a brief mention of the legend relating to the place. The *Mahatmya* of this pilgrimage says that once Vishnu and Brahma had a dispute as to which of them was superior to the other. At last it was agreed that they should go to Shiva and ask him to decide the point and that they would abide by his verdict. When they approached Shiva and told him what dispute they had, he created a *lingam* of bright light and said to them—"Vishnu, you go beneath, and Brahma, you go above this *lingam* and see where it terminates. Either of you who returns first after finding out the end of the *lingam* is greater than the other". They then set out, Vishnu downwards and Brahma upwards, but though the one went deeper and deeper and the other higher and higher they could not reach the end. They then returned to Shiva. Vishnu acknowledged his failure, but Brahma,

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who had five heads then, told Shiva falsely from his fifth mouth that he had seen the end of the *lingam.* Shiva knew what he had said was untrue; so he, getting enraged cut off Brahma's fifth head for having told a lie, and then dismissed them both saying that neither of them was greater than the other. But the sin of cutting off the head remained attached to Shiva. In order to get rid of it, he performed different pilgrimages, but it did not leave him. Finally he went to Kapalamochan and here the sin left him. Since then this pilgrimage is called Degrami (now shortened into Digom) or Kapala Mochan, the former implying the village where afterwards Shiva had to go and the latter "the place where the sin of cutting off the head went away". When Shiva was freed of the sin he was pleased, and he sanctified the place by saying that deceased children might attain salvation by their *Shradha* being performed here.

A fair is annually held here in August on the 12th day of the bright fortnight of Sawan. Thousands of people collect here that day, and those who have lost their children during the past twelve months perform their *Shradha* and give away clothes, ornaments etc., in charity. It is also believed by the Hindus that if a living creature is accidentally killed by any one and he gives an image of it, made

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of gold or silver, in charity here, he gets rid of that sin as Shiva got of his. So at the annual fair several people may be seen giving golden and silver images of different creatures in charity.

Khrew : About fourteen miles from Srinagar to the South-east is situated the village of Khrew. It is famous for the shrine of Jwala Ji (Goddess of Fire) situated on a hillock close by and approachable by a flight of stone steps. The hill is thought to be volcanic and it is said that recently a flame could be observed coming from under the sacred stone. There is also a temple here. An annual fair is held here on the 14th day of the bright fortnight of Asarh when thousands of pilgrims from all over the Valley collect here to offer their worship to the Goddess. There is a beautiful spring just at the foot of the hillock where the pilgrims bathe.

Shankracharya : The most conspicuous monument that attracts the attention of a visitor on reaching Srinagar, is the ancient temple on the crest of the Shankaracharya hill standing 1,000 feet above the plain. This hill is called after the name of Shankaracharya, the great apostle of Monism, who came to Kashmir from Travancore (South India) to revive the Sanatan Dharma which had then been eclipsed by Budhism. It is said that he stayed on this hill for some time and, therefore,

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it was consecrated with his name.

This temple rests on a solid rock and consists of an octagonal basement of 13 layers of stone 20 feet high, on which is supported a square building on each of the four sides of which are two projections which terminate in pediment and a gable, the latter intersecting the main roof half way up its slope.

The body of the temple is surrounded by a terrace enclosed by a stone wall or parapet 3½ feet high, which in following the outline of the basement, preserves its octagonal shape. The terrace surrounding the temple is reached by three flights of stone steps, numbering respectively 6, 7 and 18, the last being encased between two walls. From the terrace another flight of 10 steps leads to the door of the temple, the interior of which is a chamber, circular in plan, with a basin containing a *linga*.

This temple is no doubt of ancient standing. It was built by King Gopaditya who reigned in Kashmir from 368 to 308 B. C. King Lalitaditya repaired it. Sikandar the Iconoclast did not, for some reason, destroy it. King Zain-ul-Abidin repaired its roof which had tumbled down during an earthquake. Sheikh Gulam Mohi-ud-Din, a Sikh Governor of Kashmir, also repaired the dome with brick masonary. Recently the Maharaja of Mysore created a fund out of which the temple is being flood-lit everynight. The Kashmir Govt.

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has also now, built a path and has planted the slopes of the hill with shade-giving trees. These improvements have turned the hill into a park and every day people climb the hill for exercise and recreation.

Mount Mahadev: On the eastern range of mountains, about 15 miles from Srinagar. It is ascended from Dara village and there is a stiff ascent. A few people climb it on the 15th day of the bright fortnight of Sawan.

Maha Kali: Near the 4th Bridge in Srinagar is situated the famous mosque of Shah Hamdan under which it is said there was a spring dedicated to Maha Kali. The Hindus cosider it holy and perform their religious ceremonies at the Ghat of the Mosque. Daily hundreds of people visit the shrine and offer their worships there.

The Shrine of Khirbhawani: The shrine of Tulamula, dedicated to the goddess Khirbhawani or Ragnia Devi, is the most popular place of pilgrimage among the Hindus in Kashmir. It is a spring, 14 miles to the north of Srinagar and only 3 miles from Ganderbal. A curious phenomenon observed here is that the water of the spring changes colour occasionally, sometimes becoming purple, sometimes green, and so on. The *Ragnia Kavach* or the psalm in praise of this goddess, is included in an ancient sanskrit book called *Rudryamala-Tantra*, proving that the pilgrimage is an

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ancient one. In the *Rajatarangini*, Book IV, 638-56, mention is made of the *jagir* of the priests of Tulamula being confiscated by King Jayapida, who reigned in Kashmir from 753 to 784 A.D, and of one of the priests of Tulamula, named Ittila, cursing him for his impious deeds, when a golden pole of the canopy tumbled down upon the king, from which he sustained a serious injury resulting in his death. The *Mahatmya* of the shrine says that the goddess was originally in Ceylon in the house of the Demon King, Ravana, after whose death she was brought here by Rama's Monkey General, Hanuman. But there is no mention of it in the Ramayana or the Mahabharata. This place of pilgrimage was not visited by the Hindus during the Mohammadan rule. It had altogether been forgotten by the people until about 350 years ago, when a man, named Krishna Pandit Taplu discovered it, and since then the people have again commenced visiting it.

The worshippers offer milk, rice and sugar to the goddess, throwing them into the spring. The upper layer of the sediment formed by these things was removed only once by a man named Diwan Narsing Dyal in 1867 A.D. A virulent epidemic of cholera followed and its appearance was supersititiously attributed to the wrath of the goddess aroused by this disturbance of the spring. Since then nobody dare touch the spring for fear of

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incurring the displeasure of the goddess again. The result was that the spring had got nearly full of sediment, and the water was slowly disappearing, which caused much anxiety to the Hindus. The late Pandit Vidh Lal Dhar boldly decided to clean the spring and he had the enormous amount of sediment, that had been deposited in it for ages past, cleared out. The digging unearthed an ancient temple in the centre built of large slabs of sculptured stones, some of which were nine feet long and three feet broad, and several most beautiful stone images of Hindu deities.

The whole shrine was then repaired and in the spacious grounds shops and sheds were built and the compound was laid out with sculptured stones. Maharaja Pratap Singh built a small temple of white marble in the centre of the spring which has greatly enhanced the beauty of the shrine. A *mela* is held on every 8th day of the bright fortnight, and particularly in the month of Jeth.

Lake Gangabal: A most charming spot situated in the Sind Valley about 34 miles from Srinagar on the Sonamarg road. The scenery on the road is most exhilerating and in the month of Assuj the pilgrims flock to this *tirtha* on the 8th day of the bright fortnight. The *tirtha* is an emblem of Ganga, the most sacred place of pilgrimage of the Hindus. It is generally believed that Ganga or

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Ganges rises from this place and the performance of *shradha* here is considered to be as efficacious as at Hardwar. The pilgrims carry the ashes of their dead *pitras* and throw them into the lake.

The way to this shrine is through desolate and barren mountainous regions where not infrequently a blizzard destroys a great number of lives. However, this route has now been slightly improved by the Government.

Sharda: About 74 miles from Srinagar via Handwara across the mountain pass is the famous Sharda shrine dedicated to the goddess Durga. It was considered a most pious pilgrimage during the ancient times when huge crowds flocked every year to the shrine. During the present times it has lost much of its popularity and is seldom visited now by the Hindus of Kashmir. It is situated in one of the most beautiful side-valleys of Kashmir and it provides a good hike through charming scenery.

Hazratbal: On the bank of the Dal Lake near the Nagin Bagh is the greatest shrine of the Mohammadans called Hazratbal. In it is the sacred hair of the Prophet which is shown to the people on certain days in the year when large crowds of Mohammadans congregate here. This holy relic was brought to Kashmir by Khawja Nurdin from Bejapur in 1700 A. D.

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Commanding the best view of the Dal Lake, Hazratbal attracts large number of people on every Friday and a regular market is held here on that day. Villagers exchange their goods for tea, tobacco, salt etc., and thus the spirit of barter trade is still being kept alive here. Recently, thanks to Sheikh Mohd. Abdulla, great improvements have been affected here and it seems that this shrine may become second to none in the world as regards natural and artificial beauty.

Mosque at Hassanabad: About half a mile from Rainawari—the Dal-side suburb of Srinagar—is an old fine mosque built by the Mohammadans of the Shia sect in the time of Akbar. This place corresponds to the Imambara of Indian cities and it was the scene of religious strife, which occured in 1874 A. D. between the Sunis and the Shias.

Shah Hamadan Mosque: Going down by boat on the river Jhelum just below the 3rd Bridge one's attention is drawn by a large wooden building which is called Shah Hamadan Mosque. It is a shrine built in memory of Shah Hamadan *alias* Mir Syed Ali, a saint of Hamadan in Persia who came to Kashmir in the reign of Sultan Qutub-ud-Din (1373-98 A. D.) and practically established Islam in this country. The mosque was originally built by Qutub-ud-Din and was later on extended by Sikandar, the Iconoclost. In 1731 A. D. the

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mosque got burnt down and was reconstructed by Abul Barkat Khan and is standing since then, being repaired from time to time.

The main hall of this mosque is worth a visit and is carpeted with costly Kashmir carpets. There are huge glass chandeliars hanging from the roof and the ceiling is an exquisite sample of the Kashmir carpenter's art. The panelling of the walls is also worth seeing.

The Hindus worship Kali here on the river bank and say the spring of the goddess is inside the mosque.

Pathar Masjid: Just opposite the Shah Hamadan mosque on the left bank of the river is a mosque built of polished stones which is called Pathar Masjid. It was constructed by Queen Nur Jehan, and it is said the stones of the stairs, which led up to the top of the Shankaracharya hill were used in building it. When it was completed, the Sunnis rejected it as a mosque, for the reason of its having been built by a woman of the Shia sect. During the Sikh period this mosque was used as a granary. Recently it was transferred to the Muslims and is since used as the headquarters of the National Conference.

Jama Masjid: About 15 minutes walk from the ghat of the 4th Bridge towards the east is the famous Jama Masjid built originally by Sikandar in 1404 A. D. The roof of the

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four surrounding cloisters of the building is supported by two rows of pillars, 372 in all, the smaller ones measuring above 21 feet in height, while the loftier ones under the domes and spires being more than double that height. These pillars produce a most imposing effect. The court yard measures 254 by 234 feet. There are remains of several stone temples round this mosque, whose builders are not known.

The history of Jama Masjid is very interesting as it has passed through many vicissitudes. Three times it was destroyed by fire and rebuilt: once in 1479 A.. D., again in the days of Jahangir in 1619 A. D. and once more during the reign of Aurangzeb in 1674 A. D. The present structure dates from the days of Aurangzeb. In the time of Sikhs it was closed for 23 years and was reopened in 1841 by Ghulam Mohi-ud-Din, one of the governors of Sikhs.

The mosque was completely overhauled and rebuilt recently and it has now been turned into one of the most beautiful mosques in Northern India.

Tsrar Shariff: About 16 miles from Srinagar towards the south-west is situated the village of Tsrar famous as the home of Sheikh Nur-ud-Din *alias* Nand Rishi, the patron saint of Kashmir. Recently a motorable road has been constructed and people from all over the Valley and outside visit the shrine here

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during the autumn months, when a huge *mela* is held for weeks. The shrine consists of big and spacious mausoleums and residential places for the pilgrims. There is also a building in which are housed the relics of the saint, which are venerated by the pilgrims.

Gurduwara Chati Padshahi: Situated on the 5th mile of the Srinagar Nagin road is the famous Gurduwara of the Sikhs dedicated to the memory of the 6th Guru Arjan Dev. It is said the Guru visited this place. A big Gurduwara has recently been built here and every Sunday the Sikh community of Srinagar visit it and recite verses from the sacred Granth Sahib.

The Roman Catholic Church: Is situated on the Hotel Road just few yards from the Nedou's hotel. There is a resident chaplain here and services are held on every Sunday.

All Saints Church: Situated at Munshi Bagh at a little distance from the Residency is the All Saints Church designed and built by Sir M. Nethersole, formerly Chief Engineer of the State. There is a Resident Chaplain, Mr. Stokoe who loves gardening and who has turned the church garden into one of the best gardens in Northern India. The Bishop of Lahore usually visits every second year for confirmations, etc. There is a Church Council annually elected from the members of the congregation.

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Ancient Monuments in Kashmir.

Kashmir the "Heaven on Earth", has been the land of highly cultured people from times immemorial. The ancient Aryans, the torch bearers of civilization, when they came to India made Kashmir one of their earliest homes and even now the Kashmiri Brahmans, the sons of old Rishis form the purest specimen of Aryan stock in the world. The history of this country, one of the oldest in the world, reveals that the people of this ancient land displayed their intellectual power in every field of fine art. In painting and music they surpassed all and in architecture—specimens of which we behold with wonder and awe—they were unique. They gave to the world a different school of architecture—the Kashmirian—which is at once graceful, ponderous and ennobling. In fact it is mentioned in the *Rajtarangini* that Kashmiris were called *shastra shilpina* or architects and well did they deserve this name. From the study of the remains in the form of ruins of those colossal and artistic structures one can easily imagine the greatness of those ancient people. These ruins are models of refinement and art, their ponderous solidarity of structure being

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relieved by the grace of colossal sculpture coupled with an inexhaustible variety of architectural detail which have called forth the admiration of visitors from within the country and without. As Dr. Neve puts it :- "Ancient India has nothing more worthy of its early civilization than the grand ruins in Kashmir, which are the pride of the Kashmiris and admiration of travellers. The massive, the grotesque and elegant in architecture may be admirable in parts of India, but nowhere is to be found the counter-part of the classically graceful, yet symmetrically massive, edifices than in Kashmir."

The disintegrating hand of Time and the vadalistic propensities of certain religious zealots like Sikandar the Iconoclast, have laid these great architectural beauties to waste. However thanks to the Archaeological Department of the State, recently most of the remaining ruins have been preserved from further decay and are being looked after and in some cases repaired.

Following is a short description of the most famous and prominent ancient ruins in Kashmir. The information is culled from Pandit Anand Koul's *Archaeological Remains in Kashmir.*

Temple at Bandi: The first ancient monument that a traveller comes across while on his way to Kashmir, is the stone temple

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situated on the road at the 76th mile from Kohala. The ground plan of the temple is a square of 23 feet. The porches, of which three contain closed door-ways, are each 16 feet wide with a projection of 1¾ feet. The doorways have square heads, with plain straight mouldings and are surmounted by pediments containing the trefoil ornament. The entrance is approached by a flight of steps. The colonnade of the interior if it ever existed, has entirely disappeared. Nothing is known about the antiquity of this temple beyond the fact that it is of a exceptionally early epoch. The beautiful green stone, of which the temple is built has weathered badly and there is little in the way of mouldings or carvings to help one in settling its date. The construction of the temple, on the whole, seems extremely good and such details, as are preserved, *e. g.*, one or two carved capitals and the two basis of columns at either side of the porch, are unusually pleasing and well executed.

Some authorities think that it was a Budhaist monument, while others assert that it was a Hindu temple dedicated to the goddess Kali and built about 700 A. D. The latter assertion seems the more probable.

Temple at Buniar: Next comes the temple at Buniar, which is situated like the above, on the road, at the 85th mile from Kohala. It is in a most perfect condition and could

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only have escaped destruction by the Mohammadans on account of its remote situation. The buildings consist of a lofty central edifice, standing in a large quadrangle, surrounded by a colonnade of fluted pillars with intervening trefoil headed recesses. The ground plan of the temple follows the same line as in other old temples of Kashmir, *viz*, the main building in the centre of a stone-lined tank approached by a cause-way or bridge and the tank and the whole temple lined by a colonnade of pillars enclosing small cells or rooms. This same design is the main pivot of Kashmirian system of architecture. The plentiful supply of water is always taken advantage of and fitted in the general scheme of the temple in such a way as to greatly enhance the beauty, the utility and the calm atmosphere of the temple.

The basement of this temple is very fine. Each division of the basement has a massive filleted torus as the crowning member, with a straight fillet above and below. The temple is approached by a flight of 12 steps. It is enclosed by a pillared quadrangle containing 54 fluted columns. On all these columns the transverse architaves connecting them with the walls of the peristyle are still standing. The side walls are decorated each with a miniature temple having a square headed doorway, surmounted by a pyramidal pediment representing a double roof.

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The material of which the buildings are made is a pale coarse granite of which there seems to be no quarry within reach of the left bank of the Jehlum. This circumstance is remarkable, considering the enormous size and weight of some of the stone employed.

The name of the temple and the date of its construction have not, as yet, been traced. It is believed that it was built in the 5th century of the Christian era. General Sir A. Cunningham is of opinion that the name of Buniar or Bhawanipur implied that the temple was dedicated to the Goddess Bhawani.

Temple at Pattan: At Pattan, 15 miles from Srinagar are two stone temples by the roadside. In the larger one the closed porches at the sides are so considerable that they form deep niches or rather shallow chambers, in each of which was once a *linga*. In both, the architecture has the same characteristics as in Martanda, and of equal excellence. Here and there the carving is as sharp and fresh as if executed yesterday.

According to the *Rajtarangini* these temples, which bore the names of Shanker-Gaurisha and Sugandeshvara, were dedicated to Mahadeva and were built by King Shankervarman, who succeeded his father, Avantiverman. This king reigned from A. D. 883 to 901. Shankervarman is said to have been base enough to carry away all materials that he found of value

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from Parihaspura (modern Haraspur)—a town founded by Lalitaditya who reigned in Kashmir from 697 to 734 A. D. He was a narrow-minded avaricious and stern king. During his reign the country was ruled by a system of absolute terror. There is an interesting anecdote in regard to his hard-heartedness. His son, Gopalverman, was once touched by compassion on witnessing the sufferings of the people and he beseeched his father to desist from oppression in this transitory world. Shankerverman told him, "When I was a boy, I had also like you, great affection for the people. My father was making me run alongside his horses, bare-footed with heavy armour when hot and in thin clothing when cold. One day his attendants inquired of him why he was treating me like that, and he told them he was making me feel what hardship the common people endured, so that, when I became king I would not be too hard upon my subjects. But in spite of these practical lessons, I became hard-hearted as soon as I attained the royal dignity—it being the concomitance of authority and despotism as heat is of fire". "My dear son", continued Shankerverman in a scornful tone, "do not become, I entreat you, harder than myself when you come to the throne". This king was naturally detested by the people. His name was considered a word of ill-omen and, therefore, the name of his

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town, which was called Shankarpur after his name, was not uttered and it was called only Pattan (city), and is even up till now called by the same name.

Ruins at Paraspur: The site of ancient Paraspur (Parihaspur) lies nearly 2½ miles south-west of Shadipur. On leaving the boat one crosses some corn fields and after ascending a gradual slope and passing through Trigam, reaches the plateau on which the ancient mounds rise. This city, says Kalhana, was founded by Lalitaditya-Muktapida (A. D. 701-34) one of the greatest sovereigns of Kashmir, and a brief account is given of the five large buildings he erected here, viz., (1) the temple of Mukta-keshva with a golden image of Vishnu, (2) the temple of Parihas-keshava with a silver image of Vishnu, (3) the temple of Mahavaraha with its image of Vishnu clad in golden armour, (4) the temple of Goverdhandhara with a silver image and (5) the so called Rajvihara with a large quadrangle.

Here was a colossal statue of Budha in copper. The confluence of the Sindu and Vitasta was at this place in ancient times. It was a very renowned place in bygone days. There are many ruins of ancient temples still found in and near it, *e. g.* (1) temple ruins at Paraspur, (2) well-preserved foundation of the temple of Vainya-swamin on the Paraspur Udar, near Ekmanpur, and, (3) ruins at

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Malikpur. Of the temples to the west of Divar village there remains only a confused mass of huge blocks. Sir Aurel Stein writes in the *Rajtarangini* about this place :-

"The vicissitudes, through which Parihaspura has passed after the reign of Lalitaditya explain sufficiently the condition of utter decay exhibited by the Divar ruins. The royal residence, which Lalitaditya had placed at Parihaspura was removed from there already by his son Vajraditya. The great change affected by Avantiverman in the course of the Vitasta, removed the junction of this river with the Sindhu from Parihaspura to the present Shadipur, nearly three miles away. This must have seriously impaired the importance of Parihaspura. Scarcely a century and half after Lalitaditya's death, King Shankerverman used materials from Parihaspura for the construction of his new town and temples at Pattan. Some of the shrines, however, must have survived to a later date, as we find the *Puruhitas* of Parihaspura referred to as an apparently influential body in the reign of Samgramaraja (A. D. 1003-28). Under king Harsha the colossal Budha image of Parihaspura is mentioned among the few sacred statues which escaped being seized and melted down by that king. The silver image of Vishnu Praihasakeshva was subsequently carried away and broken up by King Harsha. The final

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destruction of the temples of Parihaspura is attributed to Sikandar Butshikan.

"Even up to the year 1827 A. D. the Paraspur plateau showed architectural fragments of great size, which have since been carried away as building materials. It is interesting to find that these ruins yet at a comparatively so recent time, generally attributed to Lalitaditya's buildings."

Ruins of Temples in the Sind Valley :

At a village called Thyun in the Sind Valley, there are ruins of a temple. It has only one door opening towards the south, the other three sides having closed doorways. The basement is burried under ground. The interior is a square of 11 feet. The temple, it is presumed, stood in a tank and had an enclosing wall.

Five miles to the east of Vangat higher up in the Sindh Valley there are some ruined temples near the spring called Naran Nagh, at the foot of the Bhutesher or Bhuteshur spur of the Haramukh peaks. They are in two groups, situated at a distance of about 100 yards from one another.

The locality of these temples nearer Vangat is known by the name of Rajdhani or metropolis. This group consists of six buildings, all more or less ruined, and the remains of an enclosing wall measuring 24 feet square has a projection on each side of

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its four sides measuring 3 feet by 15½ feet. The main block is surmounted by a pyramidal roof of rubble formerly, no doubt, faced with stone, and the gables which terminated in the porch-like projections on all four sides, can still be traced. There are two entrances facing east and west. Not far from the group is a platform, rectangular in shape, which appears to have been the basement of some building or temple. A colonnade once existed all round it.

About 20 yards to the north-east of the platform are the ruins of the second group of temples, eleven in number, with the remains of a gateway in the centre about 22 feet wide, similar to that belonging to the first group. The principal one among them is 25 feet square with projections on each face.

A mass of stone measuring 22 feet by 7 feet shaped into a tank for water exists on the south face of the temples.

The whole group is encircled by the remains of rectangular wall of which foundations can be traced, together with several bases of pillars, and at the north-west corner is a large tank of stone, full of cold and clear water. The dome of the chief temple is of rubble masonary, but all the other parts of the building are of sculptured stone.

The chief peculiarities of these ruins are the number of temples contained within the

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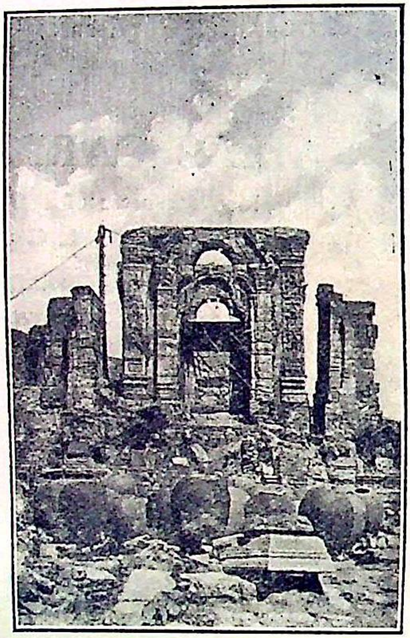

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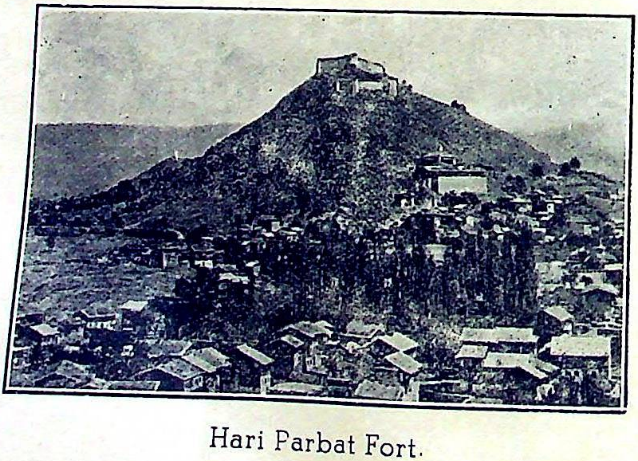

Hari Parbat Fort.

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same enclosing wall, and the absence of symmetry in their arrangement. There is a rock in the middle of Krankanadi stream half a mile from here, with a room cut into it which is sufficient to accommodate four persons. In its centre is a *linga* and there is also a niche in one wall.

In antiquity these ruins are supposed to rank next to those on the Shankaracharya hill. Major Cole assigned the age of these buildings to about the commencement of the Christian era.

The worship of Shiva Bhutesha, the Lord of Beings, localised near the sacred mountain-lake of Harmukata-Ganga has played an important part in the ancient religion of Kashmir. Sir Aurel Stein has been able to show the identity of these temples with the buildings which Kashmir kings had, at different periods, raised in honour of Shiva Bhutesha and the neighbouring *linga* of Shiva Jyeshtesha. The small tank above the ruins, which is now known as Naran Nag is, according to him, identical with the Sodara spring mentioned in connection with King Jalauka, son of Asoka and King Samdimat Aryaraja (35 B. C.). A large stone *pith* or seat, 15 feet long, 8 feet broad and 6 feet high has been recently unearthed near Naran Nag. The eastern group clusters round a temple, which Sir Aurel Stein identifies with the Bhutesha shrine and which, according to Kalhana, was situated

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close to that of Bhairava. The western group is, therefore, identical with the temple dedicated to Shiva Jyeshtesha. King Jalauka erected here a stone temple to Shiva Bhutesha, and made donations to the shrine of Shiva Jeshtesha. King Narendraditya Khninkhala (250-214 B. C.) consecrated here a shrine to Shiva Bhuteshavara. If he is identical with Khninkhila, whose reign is known from a coin, he probably belonged to the 5th or 6th century, so says Dr. Stein Konow. Lalitaditya-Muktapida erected a temple for Shiva Jyeshtesha here, which Sir Aurel Stein thinks is the existing principal shrine in the western group. Kalhana informs us that King Avantiverman visited this place and made a pedestal with silver conduit for bathing at Bhutesha. He further relates how the temple was plundered in the days of Jayasimha in Kalhana's time. No important additions were believed to have been made to the buildings there, and the conclusion one arrives at is that the central shrine of the western group belongs to the 8th century A. D., while others are older.

Temple at Pandrenthan: Pandrenthan, a place lying 3¾ miles from Srinagar and near the Badami Bagh Contonment is remarkable for an ancient temple of sculptured stone standing in the middle of a tank, surrounded by a grove of willows aud chinars. The tank is about 40 yards square, and in ordinary

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seasons about three feet deep. It is fed from two springs on its eastern side. The temple is reached on its northern side over one slab of stone 12 feet in length and two feet in breadth. It is drained out by a deep channel into the Jhelum river which flows 200 feet to the west of the temple.

The domed roof is well worth inspection, being covered with sculptures of classic design. The images and carvings, both inside and outside the temple have been badly mutilated by some vandal hand.

The temple is 18 feet square, with a projection portico on each side and displays clear indications of having been built at a later date than other ancient temples in Kashmir. It is probably the most modern example of true Kashmiri style of architecture extant.

The pyramidal roof of 12 courses of stone is divided into two portions by an ornamental hand, and the corner pilasters are surmounted by carved capitals. The ceiling is formed of nine blocks of stone; four resting over the angles of the cornice reduce the opening to a square and an upper cornice of four more stones still further reduces the opening which is covered by a single block decorated with a large lotus. The temple has three doorways opening towards the east, west and north and one window towards the south. Its heigth

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from floor to the ceiling is 15 feet.

This temple was erected during the reign of King Patha (906-21 A. D.) by his Prime Minister Meruvahana, who dedicated it to Vishnu, under the title of Meruvardhanaswamin. The ground above it was then occupied by the original city of Srinagar founded by Asoka, a king then ruling over whole of the northern India. The modern name of Pandrenthan is a corruption of the Sanskrit *Puranadhishthana* or old capital. The seat of government had been transferred to the present site by King Parversena II who reigned in Kashmir from 110 to 170 A. D. before the erection of this temple. The present city of Srinagar was in ancient times known as Pravarapura; it was destroyed by fire in the reign of Abhimanyu II about the year 960 A. D. The conflagration was so violent that, excepting this temple, which was then, as now, protected by water around it, no other building escaped. The excavations made towards the north of the temple, some years ago, show foundations of ancient houses of the old capital. The stone courses of the roof of the temple have, by the effect of time and earthquakes tilted out of their position and with the dome thus inclined the edifice looks as if weeping over the vanished city of which it is now the sole relic. There are in the neighbourhood some fragmentary remains consisting of two large *lingas* one, six feet high,

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erect and entire, the other broken into three pieces, the lower part polygonal, the upper part round with conical top, which together made a height of 16 feet. Near these, which are separated from each other by short intervals, is a huge mass of stone, being the feet and legs as high as the knees of a colossal seated figure probably a Bhudist image. Some stones from this temple have been used in the foundation of a mosque not far from the temple to its north.

Temple at Avantipura : Avantipura lies on the right bank of the Jhelum and is 18½ miles from Srinagar. This place was originally called Vishvaika-sara. A town was founded here by King Avantiverman who reigned in Kashmir from 855 to 883 A. D. Despite ten and a half centuries having elapsed since he lived, his name is remembered even now as an ideal king. Under him the arts flourished in the country. He paid minute attention to everything that tended to promote the well-being of his subjects. In his time various works were started to minimize the chances of floods which were frequent before.

The whole neighbourhood of Avantipura is filled with ruins, but the only traces of its former greatness are the two temples which this great king founded, one before his accession to the throne, and the other, and larger one, after he ascended it. One was dedicated

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to Vishnu and the other to Shiva, the former under the title of Avantiswamin and the latter under that of Avantishvara. These two temples are situated on the right bank of the river, one at Avantipura and the other at Jaubrar, ¾ mile to its north-west. They dazzle the visitor with their sumptuousness, magnificence and grandeur. They are built, as all ancient temples in Kashmir are, of immense blocks of limestone betokening strength and durability.

Sir Francis Younghusband says in his book *Kashmir* that such works "denote the former presence in Kashmir of a people worthy of study". He further says, "And the people who built the ancient temples of Kashmir must have been religious, for the remains are all of the temples or of sacred emblems and not of palaces, commercial offices or hotels, and they must have at least, held that one large idea, else they would not have built on so enduring a scale. They must have been men of strong and simple taste, averse to the paltry and the florid".

Both these temples are now shapeless masses of ruins, but gateways of both are standing and the colonnade of the smaller temple which had been completely burried underground, has been excavated. The style, corresponds with that of the Martanda quadrangle, but semi-attached pillars of the arched recesses are enriched with elaborate carving

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of a very varied character, while the large detached columns are somewhat less elegantly proportioned.

Recent excavations at Avantipura have proved successful, buildings and sculptures having been unearthed there.

These two temples were destroyed by Sikandar, the Iconoclast. Sir Alexander Cunningham thinks that these massive buildings could not have been overthrown except by using gunpowder which, it is not unlikely, he got from Tamerlane, with whom he exchanged friendly presents. He, it is recorded, got among the presents, "villainous saltpetre."

In the time of King Avantiverman the river below Baramulla was dredged, which resulted in reclaiming large tracts of riparian land for cultivation. His engineer was named Suyya, who founded the town of Sopore.

Temple at Mamal: In the Liddar Valley at Mamal on the beautiful hill-side, dense with blue pines and Himalayan spruce, opposite the Pahalgam camping ground, nestle the ruins of a small Shiva temple of sculptured stones. The *linga* in it is, according to Kalhana's *Rajatarangni*, called Mamleshvara. The temple is of the usual style, measuring 7¾ feet square, with a porch resting on columns. In front of it is a stone-lined spring about 12 feet square, containing limpid water.

This temple escaped destruction at the

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hands of Sikandar. He had, however, gone up the Lidar Valley with the intention of proceeding to the cave of Amarṅath and breaking the *linga* there and also the temple at Mamal en route. On reaching Ganeshbal, he broke the stone image of Ganesh standing in the middle of the Lambodari or Lidar river there. It is said that, when the knee of the image was struck by Sikandar with a hammer, a stream of blood flowed down. On witnessing this frightful spectacle, the Iconoclast got terrified and, thenceforth, desisted from further destruction of the Hindu temples and images. He then abandoned the idea of going farther to Amarnath and returned, regretting his past sacriligious acts and deeds.

Temple of Martanda: For notes see chapter 'Religious Places.'

Shankracharya: For notes see chapter 'Religious Places'.

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Health Resorts in Kashmir.

Of what one knows of Kashmir and its geographical advantages, it seems awkward to classify separately health resorts within this greater and much loved health resort of the east. Hardly is there an inch of space in Kashmir which is not representative of the beauty of the whole of Kashmir. Still, from the fact that a great number of visitors frequent certain places in preference to others, we may for the sake of convenience get under this classification places like, Gulmarg, Pahalgam, Sonamarg, Ganderbal, Kokarnag and Acchabal.

Gulmarg: It was originally called 'Gouri marg' or the meadow of Gouri, consort of Shiva Literally meaning a 'meadow of flowers', it was christened Gulmarg by Yousuf Shah the Chak king who reigned in Kashmir in the 16th century A. D. The meadow lies in the Pirpanjal range and is at an altitude of 8,700 feet above sea level. Of the total distance of 29 miles from Srinagar to Gulmarg, 25 miles are motorable and the remaining five miles from Tangmarg to the top a gradual ascent over a fine shady pony track. There is also a small foot-path that leads up the hill, but it is steep. Conveyances for the ascent are

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ponies and dhandies, and for luggage pack ponies and porters.

From Tangmarg a picturesque winding path runs through groves of tall shadowy pines amid woven copse, scented by beds of Bellodona here and there. A glorious panorama suddenly unfolds itself as one reaches the top. There is a circular road that runs round Gulmarg. The road is popularly known as 'Thandi Sarak' and it it a superb walk being bedecked on both sides by a natural growth of aromatic shrubs and flowers, which, though wild, appear to be conforming to a deliberate, systematic scheme of Nature.

Gulmarg is a plateau shadowed from behind by the mount Appharwat (13,542 feet above sea level). From several points on the circular Road can be viewed the Wullar lake and the well known peaks of Haramukh and Nanga Parbat.

The natural, in parts wild, scenic beauty, healthy and sunny climate, and facilities for various sports coupled with its peculiar romantic charm, make Gulmarg an ideal holiday resort. For the climber there are great snow-capped mountains. For others there are excursions on pony back. The artist can secure an endless variety of subjects for his canvas. The beautiful meadows are a riot of colour in April and May.

In its various phases Gulmarg is approaching

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the conception of a developed hill station. Its two distinctive features that set it apart as the best hill station, being its Golf links, considered to be the best in the world, and the growing importance that it is receiving as a centre of winter sports. In fact, for a visitor to Gulmarg, if he does not indulge in any of these sports, a stay, howsoever exciting, seems in certain respects prosaic and dull. The season in Gulmarg starts from June and lasts till September every year.

Boarding and lodging arrangements are as elaborate as in Srinagar, only a little more expensive, owing to additional costs of transport of food stuffs etc. The Nedou's Hotel remains open even in winter, during the skiing season. During the summer season a number of shops are opened in Gulmarg. All these shops are centrally situated in what is known as the bazaar and they deal in provisions, stores, Kashmir handicrafts and so on. Seasonal branch offices are also opened by some Banks, the Post office and the Visitors' Bureau. A cinema hall, a club with its various in and out-door games, and occasional performances by an Amateur Dramatic Society (one at least comes into being every year) provide for a lot of fun and merriment. Whichever the time of the year, sufficient and warm clothing should be part of the kit of a person holidaying in Gulmarg.

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Gulmarg is the head quarters of the Ski Club of India, and scores of its members come here for winter sports during the months of December, January, March and April. The club has its own hut at Khilenmarg. Ski equipment is obtainable on hire or for sale in Srinagar. Application for membership to the club should be addressed to the secretary of the club care of G. P. O. Rawalpindi., and for accommodation and catering rates to Messrs Nedou and Son, Srinagar. During the ski-ing season the Imperial Post and Telegraph Office is kept open.

Gulmarg is also a convenient base for excursions to some of its surrounding places like, Khilanmarg, Apharwat, Ahlapathar, Tosamaidan and so on.

Khilenmarg is at an altitude of 10,000 feet above sea level. From Gulmarg, it is an ascent of 5,000 feet covered in a four mile climb. The 'marg' stretches as far as Apharwat and is strewn with flowers of a thousand hues and colours. For a botanist it provides a vast field of research.

Climbing the Apharwat we come to some very beautiful mountain lakes, the biggest and most attractive being the lake Alapathar at a height of 12,600 feet. This lake is at a descent on the other side of one of the ridges of Apharwat. Toshamaidan or Tosamarg is a two days' trek from Gulmarg. In every

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detail it is lovelier than Khilanmarg. Here also, as in other margs, flowers and aromatic shrubs abound.

Pahalgam: In many respects a counterpart of Gulmarg, it has yet retained its primal beauty unimpaired by too much of urbanity, a strong influence of which seems to pervade Gulmarg. In spite of an artificial decorum introduced by what is known to us as modernity, Pahalgam is as its name signifies, a 'Village of Shepherds'.

Pahalgam is a popular health resort in the Lidder valley which takes its name from the chattering, splashing mountain river 'Lidder'. In summer months it is the Kashmiri metropolis for the Indian visitors. For the European visitor it is just a trek.

The lofty spectacular and conical peaks of the famous Kolahai (17,839 feet) that rear from behind the Liddar valley, are a mountaineer's Paradise; for the soft nerved the excellent camping grounds at Pahalgam itself an unchallenged refuge.

Pahalgam stands at an altitude of 7,000 feet above sea level and is 59 miles from Srinagar. A good motorable road leads to it. More than half the distance from Srinagar to Pahalgam lies through plains, and the rest through a winding ascent, with the noisy clitter clatter Lidder flowing majestically on the left and huge mountain peaks toppling

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from the right.

Accommodation in Pahalgam consists of huts, hotels, tents and some well-furnished houses. However, camp life conspicuously predominates, so much so, that in summer, Pahalgam looks very much like an army encampment.

Life in Pahalgam is slightly dearer than it is in Srinagar but not as dear as in Gulmarg. Facilities of boarding are as good, whether arrangements are made in a hotel or independently. There is a regular bazaar, with its various shops dealing in stores, provisions and Kashmir Arts and Crafts. An Executive Officer is in charge of the notified area. With the exceptions of a few private owned camp sites all the rest are under the Visitors' Bureau. Sites can be rented with the Bureau assistant.

A distinctive feature of Pahalgam is the Government Club. Gay in its various activities, it is exemplary of the corporate life of visitors and local men, all of whom contribute their efforts in providing various sports and merriment. Public entertainment programmes are arranged every year by some enthusiastic workers. The programmes are often an engagement for every evening and compensate to a great deal the lack of a cinema hall and other urban social activities. Riding is a very favourite pastime. There is also an artificial swimming pool. Since Pahalgam lies on the way to Amar Nathji, it becomes especially agog with life

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during the time of the pilgrimage when thousands of pilgrims camp here on their way to and from the sacred cave. To the tourist and sportsman, Pahalgam offers a variety of attractions and pastimes. It is both picturesque and interesting and forms an excellent starting point for many beautiful excursions in the valley. The country is wooded and interspersed with rock scenery, ravines and quiet villages. The roads are good, hotels comfortable, and fishing and shooting are available at many places. Some pleasant one day trek - cum - excursions from Pahalgam are, Chandanwari, Aru and Baisaran.

Sonamarg: It is at a distance of 51 miles to north east of Srinagar. It lies at an altitude of 8,650 feet above sea level. Sonamarg which means 'a golden meadow' is the most ideal and unspoilt health resort in the Sindh valley. As a delightful camping site it has no second. Its greatest charm lies in its awe inspiring setting of glaciers, and numerous flower meadows, and for the angler the abundance of snow-trout found here. Though for its glistening mass of snow and glaciers, it has long been one of the favourite mountaineering centres, owing to transport difficulties it was not so popular with the average visitor to Kashmir. But now that the government have opened a motor road to this place, it claims a great share of visitors for trekking and camping. This rapid influx of visitors has encouraged the

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growth of a few hotels, and, therefore, very little inconvenience is felt by anyone on account of boarding or lodging arrangements. Besides, there is also a Dak Bunglow here. Stages *en route* are, Ganderbal, Vayil, Kangan, Gund, Gaganger and Kulun. Though Gagenger is not the last stage *en route*, yet it is from here that a glorious view of Sonamarg with its lofty precipices seems to be gradually revealing itself. At the foot of the ascent to Sonamarg is a small bridge. To the front of this bridge lies open the beautiful marg ; but if a visitor just marches a few steps to the right, he shall behold, what are known as the 'Treasuries of Snow ; — snows of thousands of years lying accumulated on the precipices and the gorges. Nine miles beyond Sonamarg is Baltal, situated at the foot of the Zojila pass.

Ganderbal : It is thirteen miles from Srinagar and is 2,220 feet above sea level. The Sind nalla flows through and because of its clear and cold water, Ganderbal is sought as an excellent camping as well as mooring site. It has also a bracing climate. There is a post office and a dispensary ; also a number of shops dealing in Indian and English stores. Transport arrangements for treks to frontier provinces are usually made here. A branch office of the Visitors' Bureau is also opened here during the season. Two miles from here is the famous Hindu shrine of Khirbhavani.

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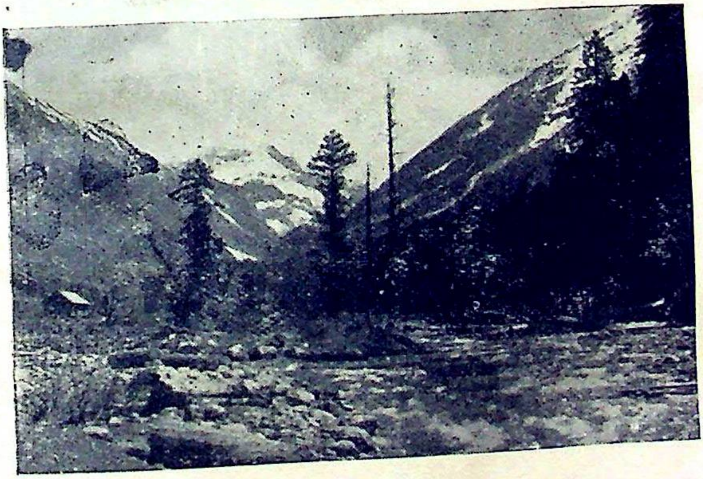
SONAMARG



Liddar Valley

Photos by Mahatta Ltd.

GULMARG

Photo by Mahatta Ltd.

Kokarnag: It is 48 miles from Srinagar and 14 miles from Anantnag. It is famous for its sulpher springs. The springs at this place look like scratches on rocky beds. A story alleges the scratches were made by hens and cocks, and so the name Kokarnag—*Kokar* in Kashmiri meaning a cock The place is also known for its trout fish. There is a good camping ground near the springs, and a double storeyed house with ten rooms to provide for housing accommodation and catering. Good short trekking can be done from here. About one third of a mile from here is the Forest Rest House. It commands a fine view of the Bringhi valley. There is also a government hut, kept now on the lines of a Dak Bunglow.

Achhabal: It is five miles from Anantnag. Here is a beautiful Mughul garden, which has a camping ground near it. The place is famous for its water. The Government trout hatcheries are situated just near the garden.

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SPORT IN KASHMIR

SPORT is the main delight to a number of visitors to Kashmir. To the hunter, the varied hunting grounds and rich shooting preserves provide a lot of big and small game; to the angler, the beautiful streams provide a rich variety of feast, including in it the angler's much longed target, the trout and the *mahseer*. Not only shooting, but fishing also has the lure of an expedition.

For the convenience of sportsmen a seperate department, known as the Game Warden's Department has been established by the Kashmir Government. It is situated on the Residency Road in Srinagar, just near the Post Office. Licenses for both shooting and fishing should be obtained from this office. Detailed information about anything regarding shooting or fishing can be obtained free from this office. In case of telegraphic enquiries the visitors should send a reply-paid telegram.

SHOOTING

Big Game

The following are the Big Game shooting areas in the state:

The Baltistan area: Red bear, ibex and

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sharpu are found here.

The Ladakh area: Ovisammon, burhal, Tibetan antelope, Tibetan gazelle, snow-leopard and wolf are found here.

The Astore area: Red bear, *Markhor*, muskdeer, ibex, snow-leopard and wolf are found here.

The Kajinag and Shamsberry area: *Markhor*, muskdeer and red beer in Kajinag; and serow and black bear in Shamsberry.

The Guraiz and Machil area: Red bear, muskdeer, ibex, black bear and leopard.

The (Kashmir) Valley proper area: Muskdeer, barasingha, serow, black bear, pig and leopard.

The Kishtwar and Wardwan area: Red bear, ibex, muskdeer, barasingha, black bear, thar, goral, serow, leopard and wolf.

The Jammu Province: Muskdeer, barasingha cheetal, black beer, thar, goral, pig, leopard and wolf.

The season for shooting in the above first four areas is divided in two periods. The first period extends from the 15th of April to the 14th of July, and the second period from 15th of July to 14th of October.

Applications for shooting in these areas during the first period should be made in person to the Game Warden on the 2nd January, and those for the 2nd period from any place by post on that date or later.

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License holders who kill leopards, wolves and other vermin get rewards on producing the skins before the Game Warden.

License Fee

*Summer big game shooting license
(from 16th March to 15th November) ... Rs. 125.
*Winter big game shooting license
(from 16th November to 15th March) .... Rs. 70.
Black bear license
(1st April to 31st March)
Musk deer license .... Rs. 15.
.... Rs. 50.
Big game shooting license for Frontier
(16th November to 15th March) .... Rs. 50.
*Big game shooting license for Jammu
Province except Kishtwar Tehsil
(1st July to 30th June)
Trapping license .... Rs. 10.
.... Rs. 40.

Charges for Setting up Heads, Skins Etc.

The rates charged by different taxidermists naturally vary as does the quality of the work. It is for sportsmen to settle definitely before the work is started what rates they are going to pay. Where there is time it is possibly best to compare the rates asked by the taxidermits. As the following rates are those obtaining in normal times, it is necessary to ascertain the present day charges from the taxidermists.

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*These licenses include Small Game shooting during the period they are in force.

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A

	Rs.	as.	p.
Curing of bear, wolf or leopard skins	9	0	0
Extra for mounting bear, wolf or leopard skins on "Sallo" (cotton) with 6 inch border of cloth	8	0	0
Mounted entirely on the best quality of English cloth	13	0	0
Extra for setting up heads complete with English eyes and mounted on sheild	10	0	0
Curing skins of ibex, markhor and skins of similar size	6	0	0
Curing skins of barasingha	9	0	0
Curing skins of lessor, ovis etc. etc.	5	0	0
Curing skins of foxes, otter, jackals, marmots and martens etc.	2	8	0
Setting of heads of barasingha, ibex, markhor, thar etc.	28	0	0
Setting of heads of sharpu, burhel etc. complete with English eyes and mounted on shields	24	0	0
Curing head skins of trophies	2	0	0
Cleaning skulls of ovis, pali, ammon	5	0	0
Cleaning skulls of barasingha, markhur, ibex and bears	3	0	0
Cleaning skulls of lessor, ovis, antelope, gazelle etc.	2	0	0

B

	Rs.	to Rs.	as.	p.
Curing of bear's skins	15	,, 20	0	0
Curing of wolf skins	6	,, 8	0	0

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	Rs.	to	Rs.	as.	p.
Curing of leopard skins	15	,,	20	0	0
Bear skins mounted on the best English cloth with the heads set with English eyes ...	60				
Wolf skins as above ...	25				
Leopard	60				
Curing ibex, markhor and skins of similar size ...	8	,,	10	0	0
Curing skins of foxes, otters, jackals, marmots and martens	2	,,	2	8	0
Setting up of barasingha and markhor heads with English eyes and mounted on the best walnut shields ...	45				
Setting up of ibex heads as above	40				
Setting up of thar as above...	30				
Setting up of sharpu and burhal heads	35				
Curing head skins of trophies only	6	,,	7	0	0
Curing skull as of one boli and ammon ...	8				
Curing skull as barasingha, markhor and ibex	6				
Curing bear skulls	3				
Curing skulls of lessor, ores, antelope and gazelles etc. ...	4	,,	5	0	0

N. B.—The price of packing cases should not exceed Rs. 7/8 to Rs. 9/- for the smaller heads etc., Rs. 12/- to Rs. 15 - for barasingha, markhor etc.

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Small Game

The following is the shooting time for the small game in Kashmir:

Snipe, wood cock and sandgrouse....1st September to 31st March.

Duck, geese and teal...16th September to 15th April.

Chikor, pheasants and partridges...1st October to the end of February.

Quil...16th September to 31st May.

License Fee:

i.	*a.*	1st September to 31st May	Rs. 55.
	b.	For a period of two months from the date of issue ...	Rs. 30.
	c.	For a period of 15 days from the date of issue ...	Rs. 15.
ii.		Small game license for Jammu except Kishtwar Tehsil ...	Rs. 5.
iii.		License for local punt and long guns from 14th September to 15th April ...	Rs. 50.

FISHING

Country Fish: Kashmir waters abound in country fish. There is not a lake, a river or a stream in which this variety of fish is not found. The rates of license for catching this fish are:

a. In protected waters for one year from the first of Baisakh (2nd week of April) to end of Chet.

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1. With rod ... . Rs. 4
2. With rod, *walrez*, *narchu*, and Kashayap khuri jal (net) ... Rs. 15
3. With khuri jal ... . Rs. 10

b. In reserved waters outside the Municipal limits in Kashmir Province, for one year from 1st Baisakh to end of Chet:

1. With rod .... Rs. 11
2. With rod and net .... Rs. 30

c. In Jammu Province outside His Highness's reserves:

1. With rod, for one year from the 14th of April .... Rs. 10
2. With rod, for ten days .... Rs. 5
3. With rod, per day ... Rs. 2

Mahseer: The waters where *mahseer* fish is found and the rates for catching it are:

a. Ningle, Kashmir; Jehlum river under the Sumbal, Sopore and Baramulla bridges; also at Rampur and Domel barsala. (for one year from 14th April) ... Rs. 20

b. Tangrote (Jammu):

1. For the season/year (from 1st January) .... Rs. 30
2. For ten days (per rod) .... Rs. 20
3. For one day ... ... Rs. 3

Trout: Trout is the speciality of Kashmir waters, a speciality which is much coveted by the anglers. There are certain waters which have specially been reserved for trout culture. For catching this variety of fish a special

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Trout License has to be obtained from the Game Warden, Srinagar. In 1943, 1003 such licenses were issued. The number of trout fish caught was 20035, the biggest catch weighing 7½ lbs.

The booking of all waters commences on the 2nd of January. The provisional booking made during January, February and the first half of March must be confirmed and paid for before the 15th March, and that made from 16th March to the end of September must be confirmed and paid for within two days for daily waters, from the day of booking. Postal transit days will be allowed for the daily waters to anglers outside Srinagar. Fishing cannot be booked provisionally on any weekly or daily stream, which starts within 15 days on weekly waters and within two days on daily waters.

When a license has been taken out, no refund of fees can be given for any reason. The Game Warden may, however, without accepting any responsibility, try to sublet it on receipt of such an application by the licensee with permit (if any) giving adequate notice. If the booking is sublet the necessary amount will be refunded after the Refund Bill has been signed by the claiment, countersigned by the Government and pre-audited by the Accountant General. This procedure takes a bit of time.

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Sportsmen booking through agencies will be given licenses through the agencies, but they are expected to call for and get the necessary permits personally from the Game Warden's Office. A fishing license is not valid without the necessary permit or permits.

The sharing or transference of a license is strictly prohibited. All beat watchers have instructions to see the license and ask for the permit when a sportsman arrives on their beats. The license must, therefore, be shown and the permit handed over on demand. Officers and other employees of the Forest Department can also make this demand.

There are four kinds of licenses: Seasonal, Half-seasonal, Weekly and Daily. Weekly and daily licenses can be exchanged with season licenses on payment of the difference of cost.

Season license holders are entitled to fish in all the Trout Waters open to fishing once in the season, provided they are available. A particular beat may be alloted a second time also, provided it is available.

Half season license holders are allowed to fish any 9 weekly beats and any 9 daily beats if they are available.

Weekly license holders are not entitled to book weekly streams more than once. A particular beat may be allowed a second time if it is available.

Daily license holders will be alloted during

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the season any daily beat more than two times in advance, but they can be allowed two more times after availing the first booking at the discretion of the Game Warden.

Changing of beats and dates of booking is permitted provided one week's notice is given. A weekly beat can be changed with a weekly one and a daily beat with a daily one.

At the time when the licenses are issued, a copy of the list will be given to each sportsman by the Game Warden's Office. The sportsmen will, on receiving their licenses, sign a form given in the list that they have read the rules and they agree to abide by them.

The following are the rates of license for fishing:

For the season (1st April to 30th September)	.... Rs. 400 per rod.
For three months	.... Rs. 200 per rod.
For one week	... Rs. 30 per rod.
For on day	... Rs. 7 per rod.

The fishing beats have been divided into the daily and the weekly beats by the Government. The Government have also fixed the maximum number of rods to be used on each beat. The maximum number of fish allowed on each water is also fixed. When the maximum has been reached the sportsmen should stop fishing at once. The use of natural baits of any kind is strictly prohibited. Full details about the nature of the beats, the

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maximum number of rods to be used and the maximum fish to be caught on each water, will be supplied free by the Game Warden's Office, Residency Road, Srinagar.

No refund of license fee is possible for defects in fishing due to timber floating, snow water, bad weather or any other cause. The sportsman should please note that all the Trout Waters except Kokarnag, Verinag, Kulgam Tehsil, Isthal, Achabal, Kotus and Kishensar Vishansar are subject to timber floating from the 1st April to 31st of July. Also, fishing in Kishenganga, Sindh and Lidder is normally poor during 15th May to 15th July owing to snow-water.

Sportsmen are particularly requested to see that all the undersized fish are carefully unhooked and returned gently to the water. The loss of life among trout owing to carelessness in returning small fish is very great and the sportsmen can do much to assist the Game Department in preventing it.

Shikaris : To assist and guide the anglers the Game Department has appointed Fishing Shikaris for each beat. Each Shikari holds a ticket showing the beat to which he belongs. The sportsmen should employ the Shikaris strictly according to their turns. No private servants or persons other than the recognized Shikaris should be engaged as fishing Shikaris. The angler should not hand over

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his rod to his Shikari for the purpose of catching fish.

The following are the approximate wages to be paid to the Shikaris:

1st Class Shikari...Rs. 1/8 per day plus ration allowance.

Chotta Shikaris....Rs. 12 to Rs. 15 per month plus ration allowance.

Tiffin Coolies....Rs. 12 per month plus ration allowance.

Camp permanent coolies...Rs. 10 per month plus ration allowance.

The following are some of the trout waters in Kashmir:

Kishenganga: In Guris Valley about two days journey from Bandipur. Bandipur is 32 miles from Srinagar (fair weather road). Some of the fishing beats on this river are: Gurais, Budwan, Bagtor and Sardari. There is a P. W. D. Rest House at Budwan and a Forest Rest House at Bagtor.

Sindh: In Sind Valley the fishing beats on this river are from 18 to 57 miles away from Srinagar. Some of the beats are: Gund (37 miles), Mamar (30 miles), Tserwan (26 miles), Kangan (23 miles), Wosan (20 miles), Woyl (18 miles), Nandgdara (18 miles) and Gandarbal (13 miles).

Madmati. In Bandipur, 28 miles from Srinagar. There is a Rest House at Sonarwani.

Liddar: In Liddar Valley. The fishing

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beats are at Yanyar and Wahdan. Approachable by Pahalgam Road. Yanyar bridge is 50 miles from Srinagar.

Wangat. In Harmukh area about 25 miles from Srinagar.

Kotus. In Lidder Valley. There are two beats on this river. The Kotus beat is approachable via Bijbihara, 28 miles from Srinagar, and the Kotus Mawar beat is approachable by Pahalgam Road from Yanyar bridge near Martand Canal head.

Bringhi : In Bringhi Valley. There are four beats on this river: Bringhi Upper (56 miles), Bringhi Middle (54 miles), Bringhi Lower (52 miles) and Bringhi Lowest (49 miles).

Shishnag : In Lidder Valley, beyond Pahalgam.

Naubug : In Naubug Valley. The three beats are 59, 62 and 66 miles from Srinagar.

Krishensar and Vishansar Lakes : In Harmukh area, two stages from Srinagar.

Achhabal : Near Achhabal garden 40 miles from Srinagar.

Kokarnag : Two beats, one 43 miles and the other 46 miles from Srinagar.

Dyus : 58 miles from Srinagar.

Bidhar : In Dyus Valley, 58 miles from Srinagar.

Panzat : Near Qazigund, on the Banihal Cart Road, 46 miles from Srinagar.

Verinag : 54 miles from Srinagar. (Fishing

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is allowed from the outlet of the springs downwards.)

Ferozpur: 26 miles from Srinagar.

Ningle: Near Gulmarg.

Buniyar: Near Rampur on the Jehlum Valley Road, 54 miles from Srinagar.

Kulgam: There are many fishing beats in this Tehsil. They are usually at a distance of 46½ miles from Srinagar.

Erin: In Bandipur, 32 miles from Srinagar.

Batkut: In Lidder Valley 54 miles from Srinagar.

Rules and Regulations for sale of Trout Fish from Achhabal and Harwan Hatcheries.

FOR ACHHABAL HATCHERY

	BROWN TROUT Rate for live weight per lb.	RAINBOW TROUT Rate for live weight per lb.
Over 3 lbs. to 5 lbs.	Rs 2 0 0	Rs 3 0 0
5 ,, to 7 ,,	Rs 1 4 0	Rs 1 8 0
,, 7 ,,	Rs 0 12 0	Rs 1 0 0

NOTE: Sales from Achhabal Hatchery will be made between the hours of 10 A. M. and 6 P. M. on application at the hatchery.
Delivery cannot be made in case of this hatchery except on the premises.

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The Jamadar in charge, is not permitted to deliver trout on credit. However short the period, purchasers are requested to enter such purchases in the sale book kept at the hatchery for these purchases.

FOR HARWAN HATCHERY

	BROWN TROUT Rate for live weight per lb.	RAINBOW TRUOT Rate for live weight per lb.
Over 3 lbs to under 5 lbs	Rs 3 0 0	Rs 5 0 0
5 ,, ,, 7 ,,	,, 2 0 0	,, 2 0 0
,, 7 ,,	,, 1 8 0	,, 2 0 0

1. Trout may be purchased at the hatchery at the rates given above on any day between the hours of 10 A. M. and 6 P. M. The Jamadar is not permitted to give credit. Purchasers are requested to enter such purchases in the sale book kept at the hatchery.

2. Application for delivery of trout in Srinagar will be received at the Office of Game Warden subject to certain conditions as below :—

a. Prices as detailed above. Live weight at the time of removal from the tanks will be charged for.

b. Cooly charges and octroi duty for delivery are payable by purchaser.

c. Applications for trout required for

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dinner on the same day must be received not later than 1 P. M. on that day. Delivery will be made by 6. p. m.

d. Applications for trout required for lunch must be received not later than 4 p. m. on the previous day. The delivery will be made by 11 a. m. on the day following. That is to say applications will be disposed of only twice daily *viz.*, at 1 p. m. and 4 p. m.

3. All applications for the trout on payment should be made to the Office of the Game Warden.

Applications should not be made to the Game Warden at his residence, either in writing or by phone. He will not be responsible for communications so sent.

4. Applications for purchase of trout for the table are accepted on the above conditions only.

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CAMPING AND MOORING

We have already stated that living in camps or in house-boats is determined by one's own choice, though the former becomes indespensable in certain places and under certain circumstances. However, for a stay either in a tent or a house-boat in Kashmir, there are certain specified camp sites and mooring sites rented out by the Visitors' Bureau and the Srinagar Municipality at fixed rates and subject to certain regulations.

Camping within Srinagar

Notes given in the chapter on Srinagar.

Camping outside Srinagar

Some of the beautiful camp sites outside Srinagar are at Khilanmarg, Sonamarg, Pahalgam Achhabal, Ganderbal, Shadipur and Naseem Bagh.

Rules :

1. Tents may be pitched in the camping ground set aside for this purpose.
2. Sites will be plotted and numbered on a map which will be maintained in the office of Director Visitors' Bureau.
3. All sites will be marked by posts showing the number of the site.

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4. No *chhappers* for kitchens and temporary sheds for stabling horses are allowed to be erected in the camping grounds. No earth is to be dug or removed from the plots.

4. One camp site can be occupied by one family only, and not more than two living tents and two chouldaries, one for servants and the other for kitchen, can be pitched thereon.

5. Rent shall be charged at the rate of -/8/- per day or part thereof for each camp site for Pahalgam, Gandarbal, Gulmarg, Achhabal, Kukarnag, Nasim Bagh, Shadipur and Sonemarg.

6. The camping site shall be allotted by the Director Visitors' Bureau on payment in advance of prescribed fee (which will be received by the office of the Director Visitors' Bureau) for the privilege of pitching tents on the site alloted for a period of not less than 15 days. Visitors and residents desirous of staying at one site for more than one month can continue having the site by payment in advance of the prescribed fee per month for a period not exceeding 3 months.

7. All applications for allotment of camping sites are to be made in writing to the Director Visitors' Bureau stating the probable period of occupation of the site applied for.

8. Camping sites cannot be reserved in advance.

Allotment of sites will be made according

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to the priority of application.

9. A visitor who once vacates a site loses his lien of the same and the site can be allotted to another person who may apply for the vacant site on payment of the usual fees.

10. Residents and visitors who reserve a camping site for 15 days and vacate the site temporarily for a period not exceeding five days will retain their lien on the site during their temporary absence provided that they have given to the Director Visitors' Bureau at least 24 hours' notice in writing of the date of their temporary absence and also provided that all prescribed fees have been paid in advance. No one can occupy a site vacated under these rules except with the written permission of the occupant in whose name the site is reserved.

11. Tenants shall make their own arrangements for the cleanliness of the camps.

12. On a camping site being vacated the occupier shall be responsible that the site left is clean and tidy.

13. Camping site rent will be paid by tenants occupying a site whether the tents are occupied or not.

14. Any occupier failing to comply with provisions of these rules shall be liable to payment of an extra charge of /4/– per day.

16. Pilgrims going to visit Sri Amar Nath Ji

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Cave on or about the date annually fixed by the Officer-in-charge Dharmarth are exempt from the provisions of these rules.

Mooring Sites

Rules and rents for reservation and occupation of mooring sites within Srinagar Municipal limits :

1. These rules shall apply to ghats in river Jhelum above High Court Buildings, Club Nallah and Chinar Bagh, and such other ghats as may hereafter be declared as registered ghats under the control of the Muncipal Committee within the city limits.

2. With the exception of the existing *pucca* ghats which are of an average length of 50–60 yards and which shall remain as they are, a standard length of 60 yards shall be reserved in case of all sites to be marked as such.

3. All sites will be marked by posts at each ghat showing the class and number of each site. Any projection beyond such posts will be an encroachment. Large sized house-boats will, if necessary, have to economize space by having their cook-boats partly overlapping them.

4 There are two classes of ghats "A" and "B".

i. "A" class ghats shall be from Pestonjee's shop to Sonwar Bagh Sluice and then from

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the upper corner of Miss 'O' Connor's boarding house to Ram Munshi Bagh Sluice (right bank of the Jhelum river) upwards and any other ghats as may hereafter be classed as such.

ii. "B" class ghats shall be :

(*a*) From Pestonjee's shop to High Court ghat (right bank of Jhelum river) downwards.

(*b*) Lal Mandi ghats (left bank of the Jhelum river.)

(*c*) From the upper end of Lal Mandi Wood Depot up to a point approximately opposite the middle point of Sonwar Bagh ((left bank of Jehlum river).

(*d*) Club Nallah both banks) ;

(*e*) Chinar Bagh, all ghats on left bank and

(*f*) Any other ghats as may be classed as such hereafter.

5. (*a*) No Mooring Site registered as such can be occupied without payment of the rent prescribed.

(*b*) The rates of rent for "A" and "B" classes of ghats shall be Rs. 12/- and Rs. 8/- per month respectively and shall be payable in advance in each case.

i. For a period of 1 to 3 days...½ week's rent.
ii. " 4 to 7 " ...1 " "
iii. " 8 to 15 " ....2 " "
iv. " 16 to 23 " ....3 " "
v. " 24 to 30 " or full month full month's rent.

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6. Rent shall be payable by the occupier of ghat *i. e.* (the owner or the tenant of the boat) as the case be.

7. The occupation of a ghat shall make the occupier liable to pay the rent from the date of its occupation irrespective of the boat being occupied or not.

8. A mooring site shall be occupied by one set of boats only provided that the occupier may with the special permission of the President Municipal Committee, moor or allow to be moored one additional set of boats or a part thereof, at the same site after paying extra rent, and on the condition that the boats thus moored do not project beyond the limits of the ghat so as to cause any encroachment or inconvenience to any other occupant.

Explanation—(*a*) A set of boats shall consist of one house-boat, or Doonga house-boat with attendant cook boat or store boat and a shikara.

(*b*) Extra rent means double rent of the site in case of addition of another set of boats or a part thereof.

(*c*) A site can in no case be occupied by more than 2 boats.

9. The names, if any, and the numbers of boats moored on sites should be legibly painted on the boats at conspicuous places by the owners. The occupants of the mooring

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site are advised in their own interests to affix their visiting cards on their site posts.

10. (*a*) The owners of the boats should give immediate notice to the President Municipal Committee, of their intention to occupy any vacant site and the probable period of occupation and should remit rent in advance at the Municipal Office before occupation of the site.

(*b*) Tenants of all boats occupying registered sites should enter their names and dates of arrival and departure in the register to be presented to them by the Rent Collector or any other officer authorized by the Committee in this behalf, and supply all other details asked for.

11. A site may previously be reserved in the name of the owner or tenant of a boat and under the particular number of a boat, provided that the rent for the site from the date of its reservation is paid in advance. The President of Municipal Committee shall be competent to accept any application out of many received for reservation for one and the same period without assigning any reason for acceptance or otherwise for the same.

12. No one has a right to occupy a site vacant but reserved *vide* Rule 14 below except with the written permission of the President, Municipal Committee and the owner or tenant of a boat in whose name the site is already reserved.

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13. The occupant of a boat in whose name a site has been reserved, may if he so desires, change his boat occupying the same site on payment of Re. 1 as registration fee, with the previous permission of the President, Municipal Committee.

14. The occupant of a site vacating the site temporarily for a period not exceeding one week, may retain his lien on the site provided he gives at least 24 hours notice in writing of his intention to do so, to the President, Municipal Committee, and pays the rent for both the periods of occupation and absence in advance. The site shall thereupon remain vacant for the term of lien subject to the provisions of Rule 12 above.

15. When an occupant of a registered mooring site who has already paid the site rent for a particular period desires to change it for another site he can do so without payment of extra rent for the same period provided that the site so vacated belongs to the same class for which the rent has already been paid, otherwise the difference of the rent will be payable by occupants, should the ghats exchanged be of the different class.

16. No refund shall be claimable in case of an occupation of a ghat mooring from higher to a lower class of ghat.

17. *Encroachments*—Any projection beyond the site post will be an encroachment. Such

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encroachments should be removed by the occupant of the ghat, within 24 hours after it has been pointed out to him, failing which the occupier (owner or tenant, as the case may be) shall be liable to penalty of Re. 1 per day till the encroachment continues in addition to the usual rent, and the occupier may further be required to vaccate the site without claim to refund of any fees paid in advance before the expiry of the rented period.

18. *Exemptions*—(*a*) Should a ghat, which is occupied, be required for Government purposes, the occupier, owner or tenant as the case may be shall on receiving 12 hours notice from the President Municipal Committee vacate the site forthwith.

(*b*) In such a case another site of the same class may be provided for the occupier, vacating the ghat and,

(*c*) If no other site of the same class is made available to the occupier, the occupier shall be entitled to a proportionate refund of rent according to the prescribed rates.

19. *Method of realization in case of non-payment.*—In case of non-payment of fees, the Municipal Committee or any officer duly authorized by the committee, shall enforce recovery plus penalty and costs, if any, from the owner or occupants of a boat, as the case may be, either through a Magistrate having jurisdiction, or under the Rules of Distraint in force.

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(*a*) If site rent is not paid in advance monthly, the Municipal Committee or any officer duly authorized by it shall have power to cause the site to be vacated.

20. No person shall store or carry timber or other material on the mooring sites except on ghats reserved for the purpose.

21. All mooring sites shall be subject to inspection by the Sanitary Staff of the Municipality besides the Collection Agency. The occupant (owner or the tenant as the case may be) shall be responsible to keep the site in a clean and sanitary condition. No filth, refuse or debris should be thrown on the site which the occupier shall himself manage to be removed.

22. A copy of these rules governing the reservation of sites and payment of site rent etc., shall be clearly pasted in all boats let on hire at conspicuous places.

23. Any infringement of the above rules shall be punishable.

a. Under Section 141 of Municipal Regulation.

or

(*b*) On conviction before the Director Visitors' Bureau or any other Magistrate having jurisdiction, be liable to a fine of Rs. 50 and should the offence or the breach be a continued one, further fine which may extend to Rs. 5 for every subsequent day for which it continues.

NOTE—Copies of these rules can be obtained from the Srinagar Municipal Office.

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Bye-Laws regarding Reservation and Occupation of mooring Sites (ghats) and payment of rent etc., within Badamibagh Cantonment

1/315. These rules shall apply to mooring sites or ghats at the bank of the river Jhelum within the limits of Badamibagh cantonment area.

2/316. No boat or other craft shall be moored to the bank of the river Jhelum within the limits of Badamibagh cantonment area except at one or other of the mooring sites or ghats authorized by the cantonment authority and marked and numbered as prescribed below.

3/317. All ghat sites will be marked by posts set at each limit of each ghat. These posts shall show the class and number of the ghat. Any projection by craft moored at a ghat beyond each post will constitute an encroachment. If necessary large sized house-boats will economize space by having their cook boats partly overlaping them.

4/318. With the exception of the existing permanent ghats which are of an average length of 50-60 yards and which shall remain as they are, a standard length of yards shall be reserved for all ghats.

5/319. There shall be three classes of ghats to be known as "A", "B" and "C" classes.

(*i*) "A" class ghats shall be those located

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between Sonwar Bagh and the South-eastern corner of Miss E. O. Conner's land (Right Bank).

(*ii*) "B" class ghats shall be those located between the South eastern corner of Nawab Maula Bakhsh's land and Batwara Customs Post (Right Bank).

(*iii*) "C" class ghats shall be those located between Batwara Customs Post and Pandrethan Quarry (Right Bank).

6/320. *a.* No mooring site or ghat registered as such may be occupied without payment in advance of the rent prescribed in (*b*) below.

b. The rates of rent shall be :—

For 'A' Class Ghats ... Rs. 12/- per month.
For 'B' Class Ghats ...Rs. 8/- per month.
For 'C' Class Ghats ....Re. 1/- per month.

The rent payable for periods of less than one month, shall be as under :—

(*i*) For a period of 1 to 3 days $\frac{1}{8}$th of the monthly rent.
(*ii*) For a period of 4 to 7 days $\frac{1}{4}$ of the monthly rent.
(*iii*) For a period 8 to 15 days $\frac{1}{2}$ of the monthly rent.
(*iv*) For a period of 16 to 23 days $\frac{3}{4}$th of the monthly rent.

7/321. *a.* Rent for use of a ghat shall be payable by the occupier of the ghat *i. e.* the owner or the tenant whosoever is resident in the principal boat of the set.

b. The occupation of a ghat by the

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mooring of a boat or boats shall render the occupier liable to pay the rent of the ghat from the date of its occupation whether the boat or set of boats is actually inhabited or not.

8/322. A ghat shall be occupied by one set of boats only at one time, provided that the occupier may, with the special permission of the Cantonment Authority, moor or allow to be moored one additional set of boats or a part thereof, at the same ghat on payment of double rent for the ghat and on condition that none of the boats thus moored shall project beyond the limits of the ghat so as to cause any encroachment or inconvenience to any other occupant of a ghat.

Explanation—a. A set of boats shall consist of one house-boat or doonga house-boat with attendant cook boat or store boat and a shikara.

b. In no case shall a ghat be occupied by more than 2 sets of boats.

9/323. The numbers (and names if any) of all boats moored at any ghat shall be painted legibly on the boats in conspicuous places. The occupants of ghats are advised, in their own interests, to affix their visiting cards or name plates on their site posts.

10/324 *a.* The owners or occupiers of boats will give immediate notice to cantonment authority of their intention to occupy any

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vacant ghat stating the probable period of occupation and, before occupation of the ghat will pay the rent for such period in advance to a responsible person authorized by the Cantonment Authority in this behalf at the office of the Cantonment Authority.

b. Tenants of all boats occupying ghats shall enter their names and dates of arrival and probable departure in the register to be presented to them by the Cantonment Sanitary Inspector or any other person authorized by the Cantonment in this behalf, and will supply all other information which may be asked for by such person.

11/325. A ghat may be reserved in advance for a particular boat in the name of the owner or tenant of the boat, provided that the rent for the ghat is paid in advance from the date of its reservation. The Cantonment Authority shall be competent to accept or reject any application received for reservation of a ghat without assigning any reason for rejection.

12/326. No one shall occupy a site vacant but reserved under rules 11 or 14, except with the written permission of both the Cantonment Authority and of the owner or tenant of the boat for whom the ghat has been reserved already.

13/327. With the previous permission of the Cantonment Authority the occupant of a

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boat for whom a ghat has been reserved, may if he so desires, change the boat for whom the ghat was reserved on payment of Re 1 as registration fee.

14/328. The occupant of a ghat vacating a ghat temporarily for a period not exceeding one week, may retain his lien on the ghat provided he shall have given at least 24 hours notice in writing of his intention to the Cantonment Authority and provided he shall pay the rent for the periods of occupation and of absence in advance. The site shall be kept vacant for the term of the lien so acquired on it subject to the provision of the rule 12 above.

15/329. When an occupant of a registered ghat who has already paid the site rent for a particular period desires to change it for another site, he may do so without payment of extra rent for the same period, provided that the site so vacated is of the same class or of an inferior class to that for which rent has already been paid otherwise the difference of the rent between the two ghats will be payable by the occupier of the new ghat.

16/330. No refund shall be claimable in case an occupant of a ghat moving from a higher to a lower class of ghat.

17/331. *Encroachments.* Any projection beyond the site post will constitute an encroachment. Such encroachment shall be removed

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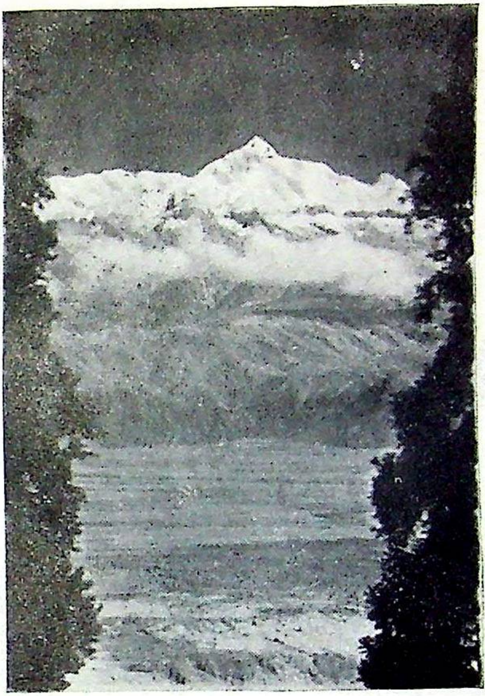

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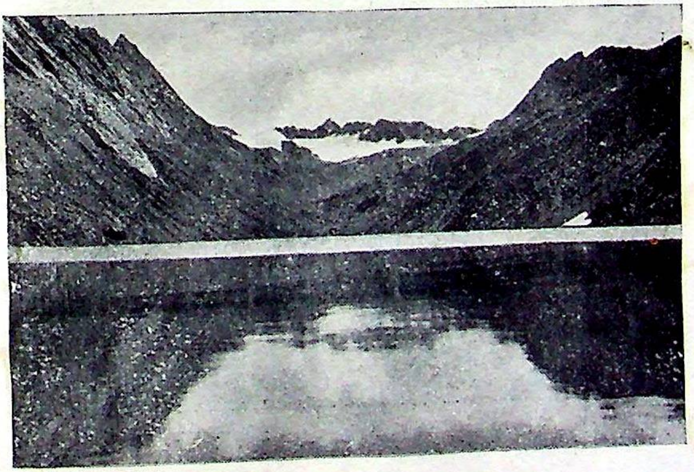

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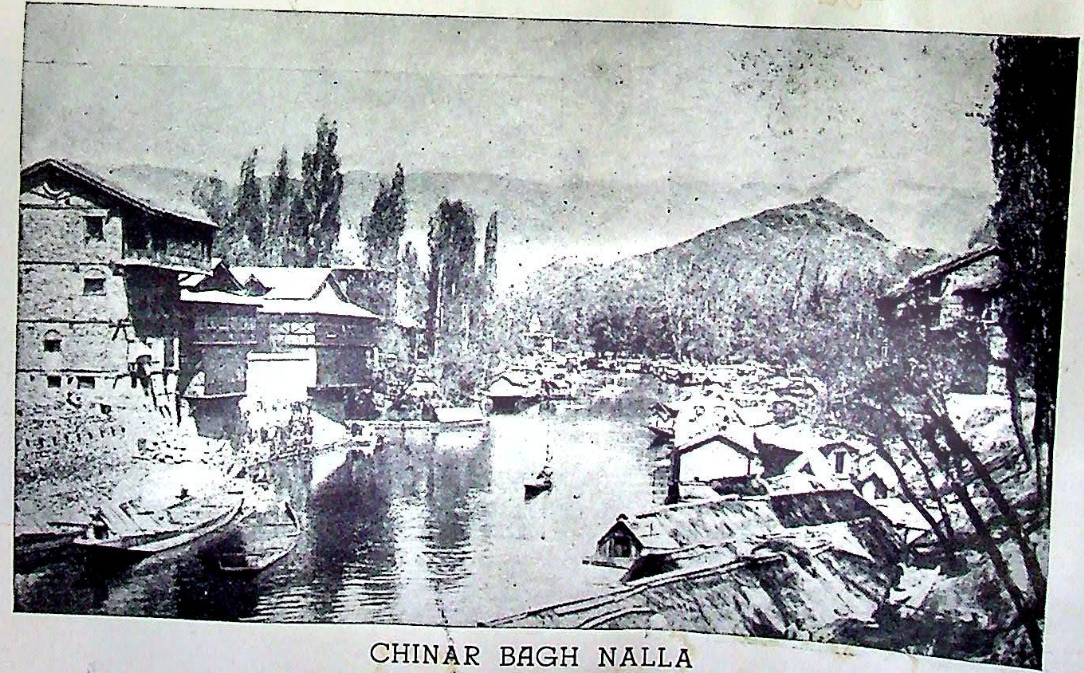

CHINAR BAGH NALLA

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by the occupant of the ghat within 24 hours from the time its existence shall have been pointed out to the occupier by a responsible employee of the Cantonment Authority. Failure to comply with this rule will render the owner or occupier, as the case may be, liable to a penalty of Re. 1 per day or part of a day, or so long as the encroachment continues. An encroachment occupier may be required further to vacate the ghat without refund of any fees or rent which may have been paid already.

18/332. *Exemption*—(*a*) Should a ghat which is occupied be required for Government purposes, the occupier (owner or tenant, as the case may be) shall, on receiving notice from the Cantonment Authority to do so, vacate the site within a period of 12 hours from time of delivery of such notice.

(*b*) In such case another ghat of the same class may be provided for the occupier vacating the required ghat, or if no other site of the same class is available, proportionate refund of rent according to the prescribed rate shall be made to the late occupier of the required site.

19/333. *Method of realization in case of non-payment*—In case of failure to pay rent or other charges by any person liable under these rules, the Cantonment Authority shall enforce payment and the cost of recovery by distraint

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of property or other means.

20/334. If ghat rent is not paid in advance monthly, the Cantonment Authority or any officer duly authorized by that Authority shall by written notice require the site to be vacated within 24 hours from the time of issue of such notice.

21/335. No person shall store or carry timber or other material on or to any ghat except on or to ghats specially reserved for these purposes.

22/336. All ghat sites shall be subject to inspection by the Sanitary Staff of the Cantonment. The occupant (owner or the tanant, as the case may be) shall be responsible for keeping the site in a clean and sanitary condition. Filth, refuse and debris shall not be dumped or deposited on or near the site. Occupiers of ghats shall themselves arrange for the removal and disposal of all night soil, sweepings, and rubbish and its disposal as prescribed by the Cantonment Authority.

23/337. Any tenant of a boat moored at a ghat who is considered by the Cantonment Authority to be undesirable may be required to leave the Contonment Area by an order to this effect signed by the Cantonment Magistrate and shall comply with such an order within 24 hours of the time of its service upon him. In such case the Contonment Authority shall decide at its sole discretion

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whether any refund of rent paid for the use of the ghat shall be refunded or not.

24/338. A copy of these rules governing the reservation of ghat and of the payment of ghat site rents etc., shall be posted at conspicuous places on all boats advertised as available, for hire or actually hired.

25/339. Any person who contravenes any of these Bye-laws shall, on conviction by a Magistrate, be punishable with fines which may extend to one hundred rupees and in the case of a continuing contravention with an additional fine which may extend to twenty rupees for every day during which such contravention continues, after conviction for the first such contravention.

Rules and rents for reservation and occupation of mooring sites outside Srinagar.

1. The average length of each mooring site shall be from 50 to 60 yards.
2. All sites shall be marked by posts at each end showing the number of the site.
3. These rules shall apply to ghats at Ganderbal, Shadipur and Nasim Bagh and such other areas as may hereafter be declared as registered ghats under the control of the Director Visitors' Bureau.
4. Any projection of a boat beyond the posts indicating the end of a site will be

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considered an encroachment. If on being pointed out such encroachment is not removed within 24 hours the owner or tenant of the projecting boat shall be liable to a penalty of Re. 1 per day for the period of such encroachment and will be required to vacate the ghat occupied without refund of rent paid.

5. Large boats must, if necessary, economise space by having their cook or store boats partly overlapping their houseboat.

6. Occupants of House boats are advised in their own interests to affix a visiting card on the post of the site occupied by them.

7. The name, if any, and number of boat should be legibly painted on the boat by its owner.

Reservation

8. *a.* All owners of boats should give immediate notice to the Director Visitors' Bureau of their intention to occupy a registered site and the probable period of occupation.

The fees are payable in advance.

b. Any vacant site may be occupied provided it has not been reserved for some particular person or purpose. Such occupation should be at once communicated to the Director Visitors' Bureau.

c. No site shall be considered to be occupied unless the fees payable have been paid in full.

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d. A site will be occupied by one set of boats only except with the special permission of the Director Visitors' Bureau. A set of boats will consist of one houseboat or Doonga alone or with attendant cook boat or store boat and a shikara.

e. A site will be reserved in the name of the owner or tenant of the boat and under the particular number of the boat occupying the site.

f. At the request of the owner or tenant of a boat,.as the case may be, with permission of the Director Visitors' Bureau *Vide* sub-clause (d) above, two sets of the boats may occupy one site on payment of extra rent at the prescribed rate for a site. The person in whose name the site is reserved shall be responsible for the payment of rent for any boats occupying a site at his request or with his agreement.

g. No one may take possession of site temporarily except with the written permission of the owner or tenant in whose name the site is reserved and under written intimation to the Director Visitors' Bureau.

h. Should the occupant of a boat in whose name a site is reserved desire to change his boat he may do so with the previous permission in writing of the Director Visitors' Bureau and on fresh payment of full ghat fees.

i. An occupant of a site vacating the

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site temporarily for a period not exceeding 5 days may retain his lien on the site provided he gives to the Director Visitors' Bureau at least 72 hours notice in writing of his intention to do so and provided also that rent due for both the periods of occupation and absence is paid in advance. Such vacant site cannot be occupied except with the written permission of the previous occupier and then only under the provision of Rule 8 above.

9. Rent shall be charged at the rate of -/8/- per day or part thereof for each site.

10. When an occupant of a registered mooring site who has already paid the rent for a particular period desires to exchange it for another site he can do so without payment of extra rent for the same period provided the exchange of sites falls within the limits of one locality. Ghats at Nasim Bagh cannot be exchanged with ghats at Ganderbal and so on.

11. Rent is payable in advance to the office of Visitors' Bureau or a representative of this office appointed for collection of such rent.

In case of non-payment of rent due the Director Visitors' Bureau is authorized to enforce recovery from the owner of the boat and in default exact a penalty not exceeding Rs. 5/-.

12. The Director Visitors' Bureau has the right to give twelve hours notice to the owner or tenant or both, of any boat occupying a site

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covered by these rules to vacate such site should this be necessary for Government purposes. Where the owner or tenant of boat occupying a site is required under this rule to vacate the site the owner or occupant, as may be decided by the Director Visitors' Bureau, shall be entitled to a refund for the period in question unless another vacant site is provided.

13. The owner and tenant of a boat occupying a site under these rules will be held responsible for the cleanliness and good sanitary condition of the site occupied. The sites are subject to inspection by the Medical authorities. At the instance of the Medical authorities the Director Visitors' Bureau is authorized to require any site or sites to be vacated in the interests of the public health and to keep such site or sites vacant as long as he may deem necessary.

14. Pilgrims passing through or halting at Ganderbal on their visit to Shri Khir Bhawani Ji will be exempt from the provisions of these rules unless they apply for and occupy a registered ghat site. In the latter case all the rules shall apply.

15. The provision of these rules will not apply to such country boats known as 'Doongas' as come into the demarcated ghats at Ganderbal for a period of one week, during the Qamar Sahib's Mela.

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NOTE :- *i.* Every owner of a living boat plying for hire should possess a copy of these rules and keep them in a conspicuous place in his boat.

ii. Copies of these rules can be obtained from the office of Director Visitors' Bureau.

iii. Tenants of all boats occupying these sites will enter their names and dates of arrival and departure in the Permit Book issued to rent collector for this purpose and supply other details asked for.

Rules and rents for Mooring of boats on the Jhelum river along the Ningli Plantation

1. These Rules shall apply to ghats on the Jhelum river along the Ningli Plantation demarcated for this purpose.

2. The average length of each mooring site shall be from 50 to 60 yards.

3. All sites shall be marked by boundary posts at each end showing the number of the site.

4. Any projection of a boat beyond the boundry posts shall be considered an encroachment. Such encroachment shall be removed by the owner or tenant of the boat concerned within 24 hours of its being brought to his notice.

5. Large boats must, if necessary, economize space by having their cook or store boats

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so moored that they may wholly or partly stand parallel to their house-boat.

6. Occupants of house - boats may affix their name card to a boundary post of the site occupied by them.

7. The owner shall legibly paint on his boat its name and number.

8. *a.* The owner of a boat intending to occupy a site shall give a notice in writing to the Forester in charge of Ningli Plantation and sign a declaration form indicating the probable period of occupation of the site by him

b. No site shall be occupied unless a permit for occupation is obtained from the Forester-in-charge of Ningli Plantation and rent paid to him in advance.

c. No site shall be occupied by more than one set of boats except with the previous permission of the Forester in charge of Ningli Plantation. A set of boats shall consist of not more than one residential house-boat, or doonga, with attendant cook boat or store boat and shikara.

d. A site may be reserved in the name of the owner or the tenant of a boat.

e. At the request of the of the owner or the tenant of a boat, the Forester in charge of Ningli Plantation may allow two sets of boats to occupy one site on payment, of double the rent prescribed for the concerned site.

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The person who occupies such site or in whose name such site is reserved shall pay double the rent in advance.

f. No one shall occupy a site temporarily vacated except with the written permission of the owner or the tenant of a boat for whom the site had been reserved and under written intimation to the Forester in charge of Ningli Plantation.

g. No occupant of a boat in whose name a site is reserved shall change it for another site without the previous permission in writing of the Forester in charge of Ningli Plantation and on fresh payment of full ghat fees in respect of the site.

h. An occupant of a site vacating it temporarily for a period not exceeding 5 days, may retain lien on it provided he gives to the Forester in charge of Ningli Plantation at least 72 hours notice in writing of his intention to do so and provided also that he pays rent in advance for the period of occupation and absence.

9. Rent will be charged at the rate of -/8/- per day or part thereof for each site.

10. The Foresterincharge Ningli Plantation may give twelve hour's notice in writing to the owner, or the tenant or both, of a boat occupying a site covered by these rules directing him or them, as the case may be, to vacate such site, should this be necessary for Government

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purposes. Such owner or tenant shall be entitled to refund of proportionate rent in case no other alternative is provided for him.

11. For the cleanliness and for the maintenance of a site in good sanitary condition both the owner and tenant of the boat moored at the site shall be responsible. All sites are liable to inspection by Medical authorities. The Director Visitors' Bureau may get vacated any occupied site in the interest of public health.

12. No boat shall be moored in (*a*) the reserved area for Mahaseer fishing and (*b*) along the area reserved by the Forest Department in the interest of their work or the Ningli Plantation.

13. Anchoring of boats in the Ningli Nallah is strictly prohibited.

14. If the owner of a boat or the tenant to whom a site has been rented infringes any of the provisions of these rules, the Director of Visitors' Bureau shall be at liberty to eject such owner or tenant from the site.

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TREKKING IN KASHMIR

By **PROFESSOR J. L. KAUL**

> *"And East and West the wander-thirst that will not let me be..."*
>
> —Gerald Gould

KASHMIR has attractions for men of all tastes and hobbies, for the lover of sport and *shikar*, swimming and boating, for the tourist no less than for the geologist, botanist and archaeologist; but it is, *par excellence*, the land for trekking and mountaineering; and though its varied charms last the year round, it is in the summer months, May to October, that the call of Kashmir becomes irresistable.

Outside Kashmir--the grey aridity of the Plains shimmering in the summer sun; grey leafless trees few and far between, providing just enough shade for the lurking adder and viper; hot debilitating winds blowing restlessness far into the night; grey stony hills in the foreground of the sub-montane districts scorching the sight that gazes on them; blinding dust storms that are welcome as anything is welcome which may break the sultry monotony of those dog-days. The days begin and end in the morning; they may come to life again for a

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short while in the evening till mosquitoes and moths, gnats and wasps, send one to bed and the shelter of its mosquito-net. We get up to greet the hot glare of the sun and must rise with the larks (there are no larks there); and the only sight to cool one's eyes is the sight of the snow-capped heights of Kashmir which the memory of other days may bring to our mind. Then the lure of Kashmir, its hills and lakes and flowers, with their nostalgic fascination, becomes irresistable indeed.

> The distant meadows are in bloom,
> Hast thou not heard my plaint?
> Flowers bloom on mountain lakes,
> Come, let us to mountain meads;
> The lilac blooms in distant woods,
> Hast thou not heard my plaint?

Thus sings a Kashmiri lyric of the lure of mountain *margs* and meadows, glacier tarns and lakes, and of its

> Fields and hills and open wolds,
> Hollows, glens and meads.

Though *virkim* and *tekabatani* (colchicum and narcissus), hyacinth, pansy and tulip, bloom and the golden oriole and bushchat come warbling, March—April are pre-eminenty the months of fruit-tree blossom in Kashmir, when dark louring clouds dissolve in "shoures soote" in this season of *siyaah bahaar*; May, the month of iris and rose, is inaccessibly cold for high altitudes; late July and August may be unsafe over snow bridges and glacier

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crevices during the uncertain weather and welter of rains of the summer monsoon; September, October and November, the autumn months of clear mountain silhoutte and mellow fruitfulness, when corn is ripe and the chinar tree is aflame, grow uncomfortably cold for the interior mountain heights and uplands. June-July is the best season for hikes and treks over glaciers, mountain climbs and excursions into *margs* and mountain lakes and snow-bound ravines across the mid-Himalayas; and August-September are good enough for excursions to the upper reaches of the valley. Then there is everywhere to go.

East and South-East of Kashmir.

Anantnag, the Town of Numerous Springs, (or Islamabad, as it is called by the Muslims of Kashmir) is 34 miles to the south-east of Srinagar, built round the foot of a conical hill, the top of which commands a goodly scene for miles around. The town is a convenient starting-point for many trips and walking-tours.

1. To **Kulgam,** 11 miles south-west, the road meanders through rich paddy fields with little streams gurgling on either side, past Khudwani, to the fine camping ground outside the town proper on the extreme left wing of the Veshav. Thence to Manzgam (12 miles), past Mirahom, a really delightful spot amidst groves and streams and flower-beds of orange-yellow

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marigolds, across the Veshav to Hanzpura and through the refreshing shade of pines at Avil. From Manzgam (*a*) on the right bank of the Veshav, past the villagers of Nasnur and and Wottu and the pretty meadow of Tangmarg and Khaznabad, all at the foot of the hills, to Ahrabal Falls and Kungawattan.

Or (*b*) up a narrow gully, among pines and slippery zigzags, to the top of the outer hill range of the Poshi Pantsaal, the Flowery Watershed, and down the easy descent of a two-mile luxuriant growth of wild flowers that clothe the whole mountain slope of Bon Chirabal and across the Zaji nallah, fretting and fuming in savage fury; thence round the spur of mountain to the lovely meadow of Kungawattan, six hours' march; and back by Ahrabal Falls to Kulgam and Anantnag or to Sedav and Shupayan.

(*c*) From Hanzpur it is six miles to Manzgam towards west on the road to Ahrabal Falls and Kungawattan. Or, one may turn up towards Dandwor Nullah, in the south-easterly direction, and ascend the Sondar Top, 12,725 feet, on the Pir Pantsaal Range, which commands a glorious view of eastern Kashmir. It should not take more than three or four days in all with halts at Dandwor village, going to and return from Sondar Top.

(*d*) From Hanzpur, or from Manzgam across Hyor Chirabal, one may visit the

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meadows of Lachimarg, Zajimarg or, further south, Gogalmarg.

2. To **Achabal** pleasure-garden, six miles. Achabal is famous for its spring and for the little garden round the spring laid out long ago by Jehangir. A pine-covered hill skirts the garden on the south and lends it a picturesque setting while the abundant water of the spring gushing out from the foot of hill is known for its limpidity and refreshing qualities, next only to the water of Chashma Shahi Spring. It is the place for *dolce far niente* during the months of July to September when Srinagar and its environs and even the house-boats moored in Dal Lake get uncomfortably hot; but the camper-out, keen on open spaces and wilder scenes, feels cooped in for want of space outside the garden. This has been particularly so since a newly-created jagirdar has been permitted to build upon the eastern site very close to the garden.

Achabal is a convenient centre for exploring many sights and scenes around.

(*a*) To **Martand**, 5 miles. A fine walk over level country for about two miles and then up the plateau to the famous archaeological remains of Martand, the Temple of the Sun. A few minutes' walk takes one to the village of Mattan or Bawan which is a famous pilgrimage place and one of the most beautiful camping-sites. The cave temple of Bumuzuw is a mile away on the

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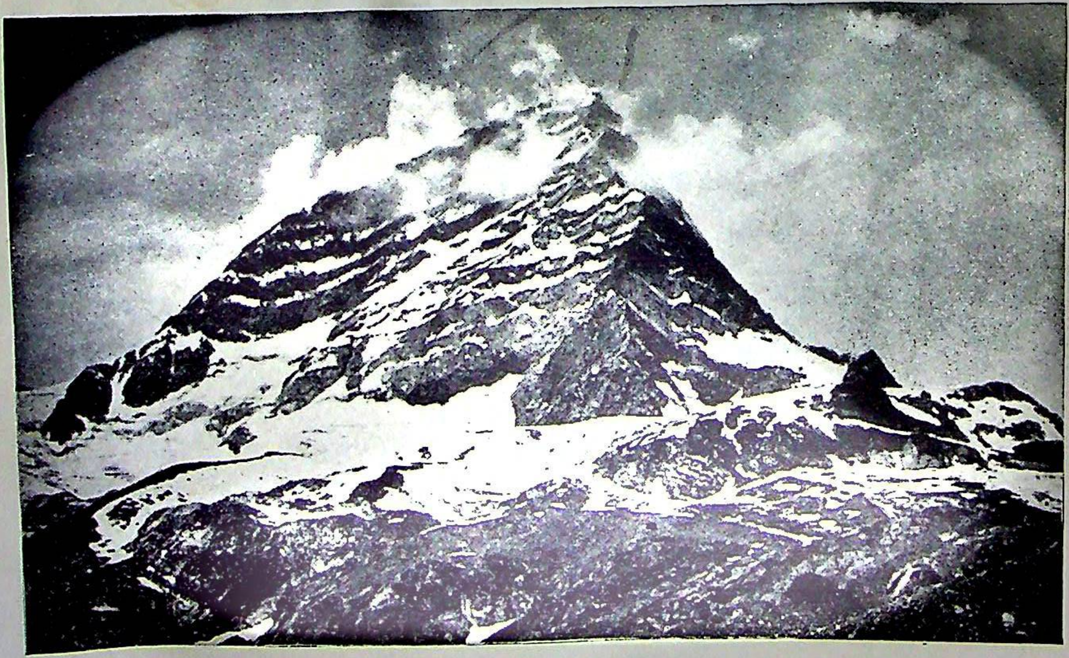

KOLAHAI

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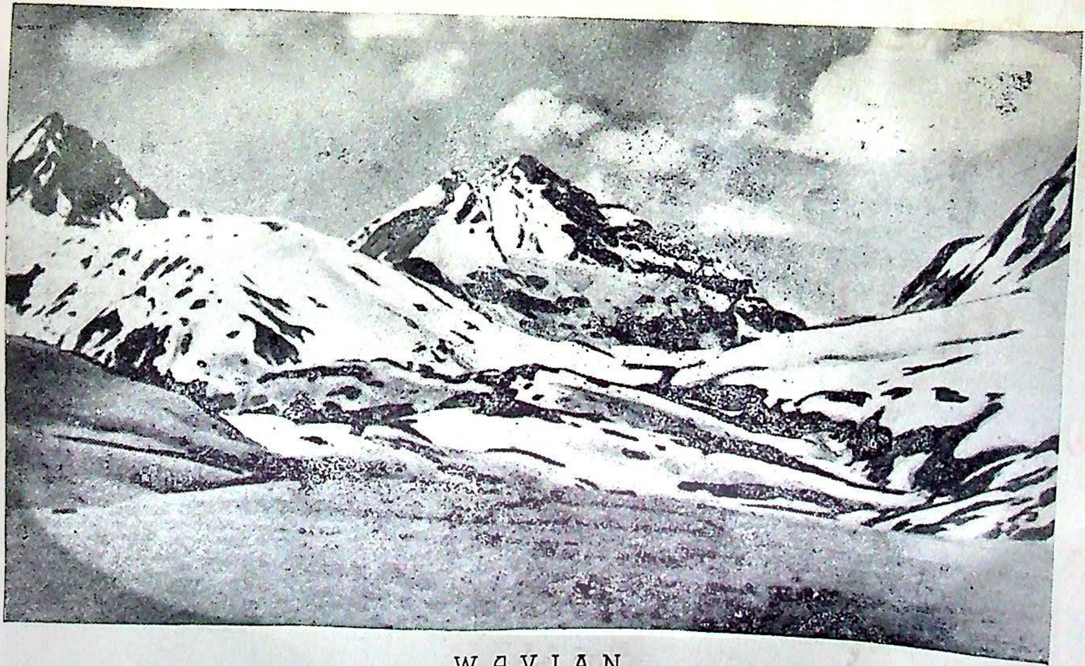

WAVJAN

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Pahalgam Road; and it is a thousand feet stiff climb to Barga Shikhar on the top of the hill, at the foot of which lies the Mattan spring. Mattan is five miles to the east of Anantnag on the road to Pahalgam. There is a beautifully-situated P.W.D. Rest House on the plateau which affords a wide view of the valley around; and from here it is a lovely walk, morning and evening, on the banks of the Martand Irrigation Canal and its tributaries that water the plateau.

(*b*) To the Bringi Valley: from Achabal to Kokarnag is 11 miles and from Kokarnag to Nobug, 11 miles. Thence it is a pleasant trip by Halkun Galli to Kutahar, or the Arapat Valley; and back to Anantnag by Martand.

(*c*) From Achabal direct to the fertile and pretty valley of Kutahar, on the north-east, past Shangas and Uma and, further up, Sangam, 7 miles, thence Nilhoi (about five hours), thence to Chuhar Nag, 12,300 feet, another three hours of pretty steep ascent; and back by Margan Pass, 11,200 feet, to Nobug Valley, an easy descent.

(*d*) From Achabal to Kuther, three miles, where is an acoustically interesting ancient Hindu ruin and spring; thence S-E-S. through open and lovely scenery over low hills, 7558 feet, across to Nobug Valley and, to the beautiful camping-ground at the foot of Sinthan Pass, about two miles beyond Dyuus, 7,500 feet; 14 miles from Kuther.

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3. **Kokarnag** is, by itself, not only a fine and quiet health resort set off against a lovely pine-covered hilly background, with beautiful springs close by the camping-ground, but it is also a base for several short excursions. (*a*) To the pretty Nobug Valley of park-like scenery with fine camping-grounds almost everywhere, and to two miles beyond Yuus at the foot of Sinthan Pass or to the village proper of Nobug about 11 miles from Kokarnag. (*b*) To a two days' march on the road to Kishtwar, to Ahlangadol about 11 miles, and beyond to Singpore Pass. (*c*) To Trisandhya, a sacred intermittent spring, about six miles from Kokarnag three miles south-east and then sharp turn to the west up a narrow glen.

(*d*) From Kokarnag to Vernag, eight miles, up and down an easy hill, and across the Sandran. Thence past Vetha Votur, a sacred Hindu Spring near by, to Kazigund (8 miles) on the B. C. Road, 42 miles from Srinagar. From Kazigund one can take a leisurely walking-tour of several days through the lower reaches of the Pir Pantsaal range by Bon Devsar or, preferably, Peth Devsar (average height 6,500) and return to Anantnag via Kulgam.

From Vernag to Rozul is about 8 miles towards west-north-west, up hill and down, through woodlands, or, at the foot of hills, through a comparatively level path, via Yor.

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Next day from Rozul to Kulgam is 12 miles; the path lies through undulating country and wooded spurs, by Laamar, down into Bon Devsar and across the stony Veshav valley to Kulgam.

4. To **Vernag**: There is a road direct from Anantnag, 16 miles, which goes through a level fertile countryside and, about midway, crosses a low plateau, and by Sandran Valley and its stony beds to Vernag.

Vernag, 6100 feet, lies at the foot of Banihal Pass Peak of Pir Pantsaal, and provides not only a lovely spot for camping in the garden but also interesting walks in the wooded glens round about the upper reaches of the Sandran Valley. It is justly famous for its "turquoise spring" enclosed within an octagonal tank built round it in 1620 by the great epicure, Jehangir, and for "strange and desolate beauty all its own." The spring is the principal source of the Jhelum and is held sacred by the Hindus.

Vernag can be approached direct from Srinagar, 50 miles, by Srinagar-Jammu Road, which bifurcates for Vernag a little distance beyond Lower Munda.

The Lidar Valley

The Lidar Valley is easy of approach and one of the loveliest Kashmir valleys. Pahalgam is a favourite tourist-resort from where many

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treks into the interior of the Himalayas can be conveniently planned and arranged. It is a motor lorry drive of 61 miles from Srinagar and 27 miles from Anantnag. The road passes through a wide fertile valley from Anantnag via Mattan (or Martand), to Ashmukaam (The Lovely Place, 15 miles); thence through forest six miles to Bhatkot, a beautifully situated village; and another six miles from Bhatkot through a denser forest below steep crags and picturesque scenery to Pahalgam.

At **Pahalgam**, 7200 feet, it broadens into a valley, watered by two streams, one from the east which has its source in Shish Nag lake, and the other from the north flowing out from the snout of the Kolohoi Glacier. Here the two streams meet to form the Lidar, a a tributary of the Jhelum or, as it is affectionately called, the Vyeth, which it joins at Kitri Teng near Bijbihara, 27 miles on the main road from Srinagar. It is from Pahalgam that the famous yearly pilgrimmage to Amaranatha Swami starts.

Short one-day picnics can be arranged at (*a*) Baisaran, a fine little marg, which is about an hour's easy ascent in the east or to Tulen, further up, a whole day's march going and return. (*b*) at Brari Haj, about 3½ miles from the Post Office, which is reached by a pretty walk, on the forest road, and is a lovely camping-ground on the left of the Shish Nag nallah of the

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Lidar, (*c*) at Mamal, an ancient temple on the right of the Kolohoi nallah (*d*) at Arav (7 miles) to the north and back, or (*e*) at Tsandan Wor or Thanin (8 miles) to the north-easst and back. Treks may be planned as follow :—

1. To Amaranatha Swami :—

Pahalgam to Tsandan Wor, 8 miles, the route keeps to the right bank of the Sish Nag nullah, past Phrasleng, 4 miles up, the last village habitation to be met with; and thence through wilder scenery to the encampment, 9,500 ft., on a grassy meadow set amidst a pine woodland and overhanging crags on all sides.

Tsandan Wor to Shish Nag, about 7 miles. —A pretty stiff climb of about 1500 feet to the top of Pisoo Ghati where one enters the upper limit of birch tree altitude, leaving behind the pines. The path goes by the grassy mountain slopes till Zojpal about 11,500 feet (5 miles) where one can camp in the *margs*. It is a better camping ground than Wavjan on the northern spur of the hollow which enshrines the Shish Nag lake.

From here a path leads to Sona Sar, 12,243 feet, (The lake of Gold) surrounded by glaciers, after a climb of about 750 feet on the left bank of the stream flowing down the meadow side. Across the Sona Sar Pass (14,500 ft) one enters the Wadwan Valley from where one can visit Nun Khun (23,447 feet) and cross Bhot Khol

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Glacier, for Suru Bhotun and Kargil on the Road to Leh, where the writer has not been himself.

Or, one can press forward another two miles and a half, ascending a spur of about 300 ft, and reach Shish Nag and Wavjan (12,230 feet). Shish Nag is a pretty big lake (11,730 ft.), and its azure waters are set off against the glaciar-covered mountain on the south. Till June ice covers it. The camp at Wavjan is exposed to winds and, juniper being the only fuel available, it presents a little difficulty to the camper.

Shish Nag to Panchitarni. 7 miles—an ascent up Mahagunas (The Great Viper), 14,000 feet, brings one to the watershed of Lider and Sindh nallahs, Then it is an easy descent all along the meadow slopes to where you cross the five streamlets (The Five Senses) of Panchitarni, situate at the foot of Mount Bhairava (Ego, hard to conquer).

Panchitarni to Amaranatha Swami, 4 miles —up a short ascent and round the shoulder of the mountain, one reaches Sangam where Amaravati (The Immortality Stream) joins the waters of the Panchitarni flowing down to Baltal in the Sind Valley. Thence about two miles gradual ascending slope, over a few snow-beds, to the foot of the cave. From here it is not more than 200 feet to the cave itself (about 13,000 feet).

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On return, one can take the some route back or move down to Baltal in the Sindh Valley, about 10 miles, but the road is not safely passable after June.

Or, from Panchitarni one can take the path (which has been discarded now for the pilgrims) via Astanmarg, about 11 miles, past Hatyara Talav (Ponds of Slaughter) up Sasa Kat pass (13,860 ft) and down a stony steep of about 2 miles, very slippery in bad weather on account of gravel and scree. From Astanmarg to Pahalgam is 15 miles via Tsandan Wor, the path descending steeply through forest for the first few miles.

From Astanmarg a path leads to Rabmarg after a steep ascent of about 2000 ft., where a little lake is overhung by the cliffs of Razdani, 15376 feet. Then another easy ascent to the Habaghwan Gol Pass (14,086 feet) and a descent of about 2000 feet brings one to Har Nag, 12,269 feet, and Harbhagwan Valley, from where to Arav via Nafren and Armin.

2. To Kolohoi Glacier, 22 miles—

Pahalgam to Arav, 7 miles, the path goes through forest, an easy walk, not much ascent and descent. About midway it leads up a fine open little marg. Arav is about 9720, ft. high and it is a broad grassy mountain slope where one can camp in preference to Pahalgam,

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beyond the village on the wooded spur on the north.

From Arav it is a gradual ascent north-east to Armin about four and a half hours. Here one can camp in the pretty glades or through a steeper ascent north-east, about two hours, go to Nafren.

Next day, about a mile onwards a rocky ascent of a thousand feet up Hari Galli, 12,729 feet, and a descent of about 700 feet, lands one at Har Nag (The Lake of Peace). One may camp here (the only fuel is juniper) and climb the glaciers and peaks of Kolohoi mountains; or return the same day to Nafren. Two teachers of my old school, Messrs N. L. Bakaya and C. Pandit, climbed Kolohoi Peak from here, spending a night at an altitude of 16,000 ft. From Har Nag there is a track that leads to Baltal, 15 miles, where Har Nag stream joins the Panchitarni nallah and the Sindh nallah flowing down from Zoji La watershed.

Arav to Lidarwath, 7 miles—climb up the wooded spur and through the forest which grows thinner and many miles of treeless and shadeless grassy meadows due north to Lidarwath (8,952 feet). Here is a bridge to be crossed to go over to the right bank from which the Tar Sar stream joins the Kolohoi branch of the Lidar.

From Lidarwath a path leads to (*a*) the Sindh Valley and (*b*) another to Traal Valley

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and Avantipore on mile 17 from Srinagar to Anantnag.

(*a*) From Lidarwath the path leads up the steep ravine on the west towards Tar Sar. The first day's camp would be at Sekiwas (the Abode of Bleakness), 11,254 feet, a desolate region, 6 miles from Lidarwath. Next day the path leads due north up a stony ridge (13,448 feet) and descends steeply by Yem Her (The Deadly Staircase) to Yem Sar, (Death Tarn), and thence, half a mile further down, to Khem Sar, in all about 6 hours' march. From Khem Sar to the beautiful spot of Zaiwan (the Abode of Victory), 10,425 feet, by grassy hillsides and a steep slippery descent; and thence, again through forest by a steep slippery descent, to Kulan on the bank of the Sindh nallah in the Sindh Valley, in all about 7 hours' march.

(*b*) From Lidarwath to Tar Sar, the path goes up the ravine down which flows the Tar Sar stream to join the Lidarwath nallah. Camp near the confluence of Tar Sar and Sekiwas streams at Daandabar (The Bull's Crack). Next day, south-west by the right bank of the Tar Sar stream, it is about three hours to Tar Sar lake (12,450 ft). Walking along the left bank of the lake one can come to the ridge, about 600 ft. high, which demarcates Tar Sar lake from Mar Sar lake, (12,530 feet), the waters of which flow down through Dachigam

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valley into the Water Reservoir at Harwan. Without special permission visitors are not allowed to trek on this route.

Or, one can cross the ridge beyond into Nagbaran Valley (once famous as a deer-forest), a two and a half hours' march. From Nagbaran to Sotur (The Level Ground) is about 12 miles across a lofty ridge and down a descent of several thousand feet through grassy meadows and forest. Thence it is an easy march of 15 miles through Traal Valley to Avantipur.

Lidarwath to Kolohoi, 8 miles—The path lies on the right bank through forest for about four miles till Satalanjan (The Seven Water-rills) is reached where the path emerges into a grassy valley. The path now takes a sharp turn to the east and lies through what looks a moraine to the snout of Kolohoi Glacier. There is a small grassy plot 10 000 feet, a few hundred yards down where one can camp. The glacier is a sea of ice and one can go up several hundred feet to have a full view of it, climbing warily to avoid the many small and big crevices in the ice. The Kolohoi nallah may be crossed to climb the spur in front, due south, to Doda Nag (The Milk Tarn). From here one can have a full view of *Kolohoi* Peak (17,799 feet), known more poetically in *Kashmir* as Gaashibrar, The Goddess of Light, "whose dwelling is the light of the setting suns". From here one can cross over

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to Sarbal, about midway between Sonamarg and Baltal in the Sind Valley. It is a stiff climb of about 4000 feet over grass and then up rock and scree till the top where there are loose stones cracked perhaps by the action of frost, and an equally stiff descent of several thousand feet, past two icy cold tarns down into Pahel Pathar, the Shepherds' Meadow, where one should camp for the night. Thence through steep glens and forest down to Sarbal. It took the writer about ten hours to do the whole march in one day.

South and South-West of Kashmir.

A Trip to Konsar Nag. Shupayan is 17 miles due south of Srinagar, the road bifurcates from mile 9 on the main road, one mile from Pampor, and crosses the Jhelum to Kakapur and Pulwama, which is Tehsil headquarters. From Pulwama it is 13 miles to Shupayan, where is a fine camping - ground on either bank of the Rambiara stream. For Konsar Nag, cross the stream to the right bank. The path goes across the plateau to Sedav, five miles from Shupayan.

From Sedav the path goes down the hill for two miles and crosses a bridge to the right of the Veshav *nallah*. For a good view of Ahrabal Falls, one should turn north down the path about three furlongs. The falls, with their boom and splash of water rolling down "for

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ever rolling" through a narrow gorge and down a vertical height of about fifty feet, are best seen from the right bank of the Veshav which can be approached direct from Shupayan via Reshnagar or from Kulgam via Manzgam.

From the bridge on the Sedav road the path for **Kungawattan**, a beautiful upland meadow, turns south on the right bank of the Veshav and goes through a lovely forest for about four miles. Fringed by forest on the south and east, the meadow, about two miles long, fully deserves the local poetical name of "Saffron Meadow" for its entrancing loveliness.

From Kungawattan it is about four and a half hours to Konsar Nag lake, keeping to the right bank of the stream, first through pine forest and then a treeless path amidst boulders at places, past Sata Pokhri (The Seven Springlets) and the bigger Mahi Nag spring. Some distance ahead a stiff ascent of about 1,000 feet begins, halfway up which the lake discharges its waters of the Veshav nallah through a subterranean passage.

On the top of the ridge there is just space enough, uneven and rugged though, where one can camp in bleak loneliness; but fuel has to be brought from lower down. **Konsar Nag** is one of the largest mountain lakes in Kashmir, 13,000 feet high, about two miles long and three-quarters of a mile at its widest; and is the shape of a human foot, the "toe-and-thumb"

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inlets on the north-east and the "heel" on the south-west, from which perhaps it derives the local name of Veshna Paad, the Foot of Vishnu. On its south-west tower the three "silent pinnacles of snow" of Brahma Shikhar, the Cliffs of Brahma, the highest of which is 15,523 feet and which can be seen from almost everywhere in the Kashmir Valley and from far away in Jammu and from places in the Outer Hill Range Valleys of Nowshehra and Beripattan in the province of Jammu. The lake is frozen till June and even later small icebergs may be seen. From here one can try climbs up the Yachni Pass from where a very wide prospect of the southern outer hills and valleys opens out.

On return to Kungwattan one may take the longer but the easier path on the left side of the Veshav nullah. From Kungawattan it is about 12 miles to Shupayan via Sedav, one day's march.

Ahrabal Falls can be seen from the right bank of the Veshav *nallah*; and a different route leads to it via Jamnagar, five miles south of Shupayan, and Reshnagar, further southwards, on the left bank of the Veshav. Here the Veshav may be crossed by a wooden bridge, the path joining at Wottu the road from Manzgam and Nasnur which goes westwards by the foot of the hills and through pretty grassy meadows to Tangmarg, where

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one may camp. Or one may push further west to Khazanabal, where the Veshav emerges from the gorge. From Khazanabal it is about an hour's distance to Ahrabal Falls. From the Falls it is about five miles to Kungawattan.

From Shupayan one can take a walking-tour or a riding-tour through the lower hilly reaches of the Pir Pantsaal range, the path leading through forest and maize-fields and up and down steep ravines cut by the streams flowing down from the mountain sides above. The pretty villages of Zowur, Kilar, Abahom and Sangarwani, 12 miles from Shupayan, where is a beautiful spot for camping, are passed by on the way. From Sangarwani one should go to Yusmarg towards the north-west, and descend through forest, about 4 miles north-east, to Nilnag in Gogjipathar; or, move straight on, due north, over an undulating hilly country, to Nagbal and Nilnag.

Nilnag. The Blue Lakelet (6,800 foot) is, comparatively and unexpectedly, a warm water lake, where it is pleasant to swim and camp under the pines. Throughout this route in late August and September when maize-corn is ripe, one may surprise a bear. The trip should conveniently be done in two days, the first day's halt at Abahom or, preferably, at Sangarwani and next day from Sangarwani via Yusmarg to Nilnag. The writer did it

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all in one day but it was fatiguing.

From Nilnag it is 8 miles down to Nagam, first going down the hill-side and then, by a gradual descent, through the ravine and over the plateau; and from Nagam it is 12 miles to Srinagar by a fair-weather road on which tongas pyl.

Pantsaal Range stretches along the north-west and south-west of Kashmir, from below Baramulla to Vernag and beyond; and, but for Gulmarg and Konsar Nag, is not much known among the visitors nor much visited by them. The whole range has several high imposing peaks: Brahma Shikhar. 15,440 feet; Romush Thong (Sunset Peak, 15,550 feet), Tratakuti (The Thunder Cliffs, 15,600 feet); Shina Mohnyu (Tosamaidan Peak, 15,118 feet); and Apharwath, above Gulmarg, 14,000 feet. Below these mountain heights are lovely margs and glades like Gogalmarg, Zajimarg, Yusmarg. Lodarmarg, Khellanmarg and Gulmarg. Lower down are forests interspersed with glades like Lachimarg, Kungawattan, Gogjipathar, Dodapathar, Mujipathar, Braripathar and Yengapathar; and further down are plateaux intersected by ravines, sometimes pretty deep, on the spurs of which are some of the picturesquely situated villages of this side: Abahom, Pakharpur, Tsrar, Watrihel, Riyar. and Tangmarg below Gulmarg.

The Pantsaal Range can be reached from

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several directions starting from Srinagar :—

1. From **Romu**, 18 miles south of Srinagar. The road goes due south, past Silk Factory and Kraalpor and five miles further on up and over the treeless *Karewa* Khaamsarai, a broad plateau; thence it descends to the village. From Romu to Pakharpur or Sangarwani will be a day's trip over the plateau and hill-sides. From Sangarwani the path goes to Yusmarg where one should camp, and take the south-westerly direction by Durgadolan and an easy ascent to Danzab, a wide valley, 11,295 feet high but swampy, from where Tratakuti lies almost due west and **S**unset Peak almost due south-west. Starting from Danzab early morning one can go to **Romush Thong** (Sunset Peak) in the glaciers and tarns of which lies the source of Romush nallah and return the same day, a long day's march ; or if a climb is intended, the camp should be moved further up near the base of the mountain. Next day one may move towards **Tratakuti** by a glen, Chets Kani Naar (Sang-i-safed valley), drained by the Chets Kol (Dud Ganga) ; and by Lodarmarg and Yusmarg return to Nilnag.

2. From **Nagam**, 12 miles south-west of Srinagar. The road to Romu branches off at the seventh mile and turns right by Tsodur to Nagam. From Nagam it is 8 miles over the plateau, gradually ascending, to Nilnag. From Nilnag either (*a*) through forest to

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Yusmarg and from Yusmarg to Guraveth, 7,800 feet, (one day), and next day from Guraveth to Tosamaidan, 13 miles; or (*b*) from Nilnag, ascend the spur of the plateau near Gogjipathar, in the north-westerly direction, to Mujipather and thence to Guraveth and Tosamaidan. A two days' halt at **Tosamaidan** (The Lawny Meadow) is recommended for a visit to the heights and passes of Shina Mohnyu (literally, the Snow-man, known as Tosamaidan Peak).

3. From **Badgam**, 9 miles of metalled road from Srinagar. The road to Romu branches off across the bridge over the Flood-Spill Canal at Silk Factory Octroi Post and goes right. From Badgam the path ascends the plateau and winds up and down to Watrihel, 7 miles. From Watrihel two paths lead to Tosamaidan, (*a*) by Drang, ten miles, and from Drang six miles of pretty steep ascent to Tosamaidan; or (*b*) by a better path, via Riyar, eleven miles south-south-west; and ascending by Rangazabal, ten miles to Tosamaidan.

4. From **Magam**, 14 miles from Srinagar due west on the road to Gulmarg. From Magam the path goes south-west to the village of Khaag, ten miles, height about 7,000 feet. From Khaag a large cattle-track zigzags up the steep forest slope for about 3,500 feet to Tosamaidan, four to five hours' march.

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West and North-west of Kashmir.

Gulmarg, The Lovely Meadow, 8,700 feet high, is the most famous hill-resort in Kashmir, Pahalgam and Sonamarg, coming next in order of preference. A metalled road goes by Srinagar-Magam-Tangmarg, 24 miles. From Tangmarg one can climb up the *Pakh Dandi* foot path, pedestrian short cut, or walk up a fine pony path through forest, 3½ miles. From Gulmarg several excursions can be made to the surrounding passes and heights:—

1. To **Khellanmarg** from the south-west corner, about an hour and a half up the forest slope. From the west and south-west rise the bare bleak sides of Apharwath (14,000 feet). There is a path from the south upper corner going to Poonch, ascending steadily to a ridge at a height of about 12,500 feet. From the point where the Ferozpur route crosses the ridge, another ridge may be ascended which stands over the lake above the little meadow of Alapather. From here one may climb **Apharwath Peak**. On return one can glissade down the steep slope of Apharwath if the narrow ravines are snow-bound; and catch the glorious sight of Nanga Parbat, its snow-bound pinnacle rising sheer 26,696 ft, beyond the north-east mountain ranges, and of Gaashibrar (Mount Kolohoi, 17,792 feet), almost due east of Hari parbat, or of Haramukh

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snows, 16,900 feet high, right across the Valley.

2. From Gulmarg it is a long day's march to Alapather, Gagrimarg and back, from another route which passes through Dhobi Ghat and, after some distance, turns sharp up a narrow ravine.

3. There is a delightful spot down at **Drang** on the Ferozpur nallah which can be reached by a path branching off the main path down to Tangmarg and which bifurcates midway from it at Kavnar towards the right or, one can go down the steep hill a chain or two below the Gap leading out from Gulmarg. The writer preferred camping at Drang for two weeks to camping at Gulmarg. It is a much quieter spot among the pines and the temptation of Ferozpur stream for the morning wash and bath is great as is also of the Forezpur nullah for picnics. Tangmarg is about three miles only from Drang and a regular supply of provisions can be arranged easily.

4. It is rough going to **Tosamaidan** from Gulmarg by Tsorang Pal, 11,500 feet high, one day; from where a path leads to Kantar Nag lakelet, 13,250 feet, second day; and across Tsor Pantsaal Pass, 13,210 feet high, camp at Gagren, 6,360 feet, third day; and from Gagren to Tosamaidan via Tsanimarg Gali, 13,430 feet, fourth day. The writer has not been on this route.

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5. A better route to Tosamaidan from Gulmarg would be as follows:—
Gulmarg to Danwas—first day,
Danwas to Tejjan—second day.
Tejjan to Tosamaidan—third day,
Halt at Tosamaidan and visits to the mountain passes or heights of Shina Mohnyu—two days,
Tosamaidan to Danwas—sixth day,
Danwas to Gulmarg—seventh day.

6. Lower down the heights, an easier path goes along the foot of the range, through forest, pretty villages, orchards and walnut groves.

Gulmarg to Khaag, 14 miles, and
(*a*) Khaag to Tosamaidan, five hours, or
(*b*) Khaag to Riyar, 8 miles,
Riyar to Tosamaidan, 8 miles,

7. Routes 5 and 6 may be combined so as to take one route going from Gulmarg to Tosamaidan and the other while returning from Tosamaidan to Gulmarg.

8. A trek can be undertaken from Gulmarg to Rampur or to Buniyar in two marches. Rampur is 16 miles, from Baramulla on the J. V. Road and 50 miles from Srinagar.

i. Gulmarg to Somar Ali, 9,500 feet, 10 miles, by Dhobi Ghat and frequent ups and downs.

ii. Somar Ali to Rampur, 12 miles, sharp zigzag descent down mountain slopes and thence through ravines to Novshehar, mile 45

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on the J. V. Road, thence five miles to Rampur.

9. Before motor vehicles began to ply on the Jhelum Valley Road, many of the tourists came to Kashmir by "Dhanjiboy's *tonga*" and halted at Baramulla. From Baramulla they took the pony path to Gulmarg via Kontur, a village nine miles to the south-east.

From Gulmarg to Kontur is about seven miles ; the path goes down direct from Gulmarg Bazar through the forest slope to the shrine of Babamrishi and, two miles on, it descends rather steeply and, three miles further on, descends into the glen of Nambalnar (The Swampy Glen) and crosses a low ridge down to Kontur. From Kontur to Baramulla is nine miles, the path goes up a *nullah* at first and then by the top of the ridge of Gohan descends steeply and zigzag to Baramulla. From Shimlaran on the top of Gohan ridge a path leads direct by Kashmir to Naravaw through wooded hills and glens.

From Baramulla it is five miles on the J. V. Road to the stage of Naravaw, but one can cross the wooded ridge on the north-west direct to the village of Bodamul in the valley of Naravaw or Chota Kashmir, as it used to be called by the visitors, who saw the lovely little valley broaden on the right bank of the river Jehlum before the road again turned round the corner to Khadanyar, four miles down Baramulla, where one enters Kashmir

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Valley proper.

Baramulla is 34 miles from Srinagar on the Jhelum Valley Road to Rawalpindi; and though it has ceased to be an important stage and halting place for the visitors which it was before the days of motor vehicular traffic, it is coming into its own again as a hilly station. Some people from the plains are building huts for summer use; and for its strong breeze in the afternoon during the summer months, easy accessibility from Murree and Rawalpindi, nearness to Srinagar, and its wide space for expansion on the left side of the main road, this small town can look forward to growing into an important summer station for visitors.

From Baramulla the ridges skirting it on the north of upper Kanihom and Gosain Teng across the river may be explored; and one may go direct to **Uttarmachipura**, a pretty undulating country, and proceed further north-east to the lovely valley of Lolab. Several routes can be taken, for instance, due north via Handawor, which is the Tehsil headquarters. From Handwor one can go on a side trip to Langet and Mawar nullah; or take the longer route to Lolab via Drogamul across the Pohar by the bridge at Kolangam which joins the main road from Sopor; or one may go direct to Drogamul across the Pohar, by ferry at Wodapur. The Pohar is a tributary of the Jhelum, which joins it at Dobagav, about

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three miles down Sopor on the right bank of the river. Or, one may bypass Handawor and Drogamul; and, keeping to pretty forest ridges, go direct from Baramulla to Lolab Valley :—

1. From Baramulla to Panzul Forest hut, 9 miles;
2. From Panzul to Kitradaj, 8 miles;
3. Kitradaj to Khaipur, 12 miles;
4. Khaipur to Patalnag, across the Pohar and above Drogamul, about 10 miles.

Sopor, on the banks of the Jhelum, is ten miles from Baramulla and 30 miles from Srinagar. It is a fine metalled road throughout; the road to Sopor bifurcates to the right from the main J. V. Road at Sangarom, on mile 27. From Sopor it is a fine trip in a *doonga* or a *shikara* to Ningal, up the river about three miles, which is the north-western shore of Wular Lake; and it is about 10 miles to Baba Shukur Din, a Muslim shrine, picturesquely situated on the spur of the hillock which abuts upon the deepest waters of the lake about midway on its north-west side. The Zainger Canal flows round the foot of the hillock; and from its southern-most curve one can have a full view of the lake. Ten miles further on, by the road which shirts the lake, is Bandipor. From Sopor to Handawor it is about 14 miles via Kolangam and about 10 miles by a direct route.

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It is a fair-weather road from Sopor to Drogamul, about 20 miles, via Tsogul, 12 miles from Sopor. About a mile further on from Drogamul is Bamahom where the waters of the Pohar have been diverted into Lal Kual canal. Two miles ahead is Kupawor from where "Pot Nay" (the Pretty Backwoods) or the lovely valley of Lolav begins towards the east.

Lolab Valley is about 16 miles long and four miles wide and several glens and nullahs open on its sides. Park-like meadows, orchards and walnut tree groves, fringed on either side by dense forests and low hills, make it indeed Lolav, "the Valley of Love", and remind one of the Valley of Nobug on the south-east of Kashmir. In the Lolab one can take one's trip easy, moving about from spot to spot and, since there are a number of forest huts, one need not carry cumbersome tent equipment. Previous permission of the forest authorities must, however, be obtained to use these huts.

From Lolab one should take the return trip via Olus, on the north-west shore of Wular Lake.

1. Drogamul to Khumrial, 9 miles
2. Khumrial to Doras hut, 10 miles. If one is camping, it is better to camp at Lalpor, in the Lolab Valley.
3. Doras to Olus, 14 miles, across a ridge about 3,000 feet high, through forest and then a long steep descent to Olus one mile from Wular Lake.

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One may, preferably, move N. E. from the pass on the crest of the ridge towards Nagmarg, about 2 hours.

Nagmarg is, "in many respects similar to Gulmarg" though it is not as well known. It is situated on the summit of the mountain which overlooks Wular Lake and Kashmir Valley on the north-west and commands a wider and more beautiful prospect than Gulmarg. The meadow is engirdled by forest and is a "charming place for a camp". It can be reached from Olus after an ascent of about 3,500 feet; and one may visit Lolab Valley from Nagmarg and return via Drogamul and Sopor.

From Sopor a trip to **Sharda** in the Kishenganga Valley may also be undertaken. From Drogamul it is about 8 miles, west-north-west to Trahgam; and from Trahgam it is a bridle path due north across the mountain pass, 10,639 feet, down to Jumagand forest hut on the other side, one day's march. From Jumagund one descends to the Kishenganga Valley at Dudnial and going about six miles east on the left bank one crosses the Kishenganga *nallah* to the ancient and famous shrine of Sharda. From Sharda the return journey can be made along the nallah by Kail to Kanzalwan and back by Koragbal and Tragbal to Bandipor, three miles from Wular on the north-east.

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Srinagar - Kashmir.

North and North-East of Kashmir.

Bandipor is 34 miles from Srinagar, almost due north; and motor lorries have begun to ply on the road. The road bifurcates on mile 4 to the right from the J. V. Road and lies on the left bank of the Jhelum via Shadipor (11 miles) and Sumbal (16 miles). At Sumbal the road crosses a bridge to the right bank and, a mile further down, turns to the foot of the hills and goes skirting by them past Ajas and Sodrakut on the south-east shore of Wular Lake.

Bandipor is the first important stage on Srinagar–Gilgit road. Two miles ahead is the cool camping-place of Sonarwani, where are the headworks of Zainger canal, the water of the Madhumati (The Honey Stream) being diverted into it. From Sonarwani it is nine miles to Tragbal, the main road Zigzags 6½ miles up Modur (the Mount of Sweatness). There is a pedestrian *pakh dandi*, about three miles, ascending steeply.

Tragbal, 9160 feet, is a pretty little *marg* on the shoulder of the mountain, fringed by pine forests. There is a P. W. D. rest house here and drinking-water has been brought down in pipes from the springs above. About two miles up there is another pretty little *marg* which is also a good camping-place and which commands a more open view than Tragbal.

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It is about five miles from Tragbal to Razdain Angan Pass, 11,900 feet, which, on a clear day, commands a sublime view of Nanga Parbat.

The road from Tragbal ascends zigzag through forest and emerges into a grassy ridge near the top of Razdain Angan Pass. A mile or so further on is Chitta Pathar from where the road descends over the easy hill slope till the lower hillock, Zatkus, is reached three miles down. There is a steeper foot path down Zatkus and, two miles further, is Gorai and, about two miles further down the nullah, is Koragbal where on the right side is a fine camping site and a P. W. D. rest house. Koragbal is 15 miles from Tragbal.

From Koragbal the road goes northwards three miles to Kanzalwan bridge over the Kishenganga which here takes a sharp turn towards the north. Across it lies due east on the right bank of the stream till Malik Kadal, 3½ miles further on. The road then crosses the bridge to the left bank of the river and keeps close to the river bank for about 3 miles when it enters the thick copse of Badwan. It emerges into the Gures Valley which broadens out on the other side.

Gures is 13 miles from Koragbal and 40 miles from Bandipor. It is 7,800 feet above sea level; and surrounded by high mountains with thick forests, it is pleasant in summer though not as bracing cool as Sonamarg.

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It is a beautiful little valley, about five miles by two miles, through which the Kishenganga winds its noisy way.

From Gures to Kamri the road lies on the right bank of the Kishenganga, past Tsurwan, about 4 miles away. [From Tsurwan (Thieves' Den) a path leads to Tilel over the Kashpat mountain on the left bank of the stream. The writer came to Gures from Gangabal and Tilel over this route.] The road runs almost level for about seven miles and then ascends zigzag over Kamri mountain towards the left, bifurcating from the road which goes straight to Astor via Pushwari, 14 miles, and Burzal Chowki, 25 miles from Gures. It is about 15 miles from Gures to Kamri P. W. D. rest house.

The grassy ridges on the top of Modur and Razdain Angan above Tragbal are carpetted with lovely flowers and Gures hill-sides with the keen-scented artemesia, but the Kamri mountain slope is hard to beat for the beauty and luxuriant vegetation of its flowers and medicinal herbs. Kamri Pass is 14,100 feet and affords a near and full view of the awe-inspiring snow-capped dome of **Nanga Parbat** (Diyamir, 26,629 feet) rising majestically far above the surrounding mountain peaks. In the words of Knight (*Where Three Empires Meet*), it is "an experience not easily to be forgotten"; which stirred the soul of Dr. Arthur Neve into song:

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King amidst Kingly mountains,
Monarch o'er snowy height,
Girdled with glacial fountains,
Fenced by avalanche might.
Battlements towering skywards;
Pinnacles glistening bright;
Who shall dispute Diyamir,
The crown that is thine by right?

"Then stirs the feeling infinite"; and one can feel with Byron

"I live not in myself, but I become
Portion of that around me; and to me
High mountains are a feeling,......"

At Kamri we come to the last mountain range of Kashmir which separates it on the north and north-east from the Frontier districts of Gilgit and Ladakh, and stretches all the way to Bunji and Zoji La above Baltal at the head of the Sind Valley.

Nadihal is two miles from Bandipor towards Srinagar and is a mooring-*ghat* for boats on the north-eastern side of Wular Lake. From here an excursion to **Erin Nullah** leads to Kiudur, Sarbal, and Haramukh. The path lies almost due east through rice-fields, willow and mulbery groves till Tsuntmul (The Apple-Grove). There is a spring here and a nice camping-ground. After Tsuntmul the path ascends through maize fields over a country where there are many good camping-grounds. It should take about five to six hours from Nandibal to Kiudur, about 10 miles.

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Next day, the path would be among pines and firs. Soon one comes to the junction of several streams flowing into the Erin nallah from the right; and keeping to the right across Ishrun Taar, 8500 feet, one comes to Gunsapathar (The Viper Bed) in about three hours. A little further up, the path emerges from forest into meadow at Minimarg, covered with flowers, juniper and birch. In about two hours, eastwards, one comes to Sarbal, a large lake, 13,000 feet high, bounded on two sides by glaciers and high mountain slopes. There are two other lakelets nearabouts, one of them Shira Sar (The Milky Lake), on the east, is bordered by the Haramukh Cliffs rising perpendicular nearly 4,000 feet above the lake. The water from these lakes flows into Sarbal and thence into the Erin nallah. From here expert climbers, properly equipped, can try a climb up the Kila (The Triangulation Peak, 16,100 feet) of Haramukh over snow-beds and gullies.

It is a pleasant down-the-stream trip in a houseboat or a *doonga* to **Wular Lake.** In late spring and summer it is about 14 miles long from Bandipor Ghat to its Ningal end on the south-west; and is the largest fresh water lake in India. The best time of the year for a houseboat excursion would be April-May for Wular as for other plains lakes of Kashmir viz-., Manasbal and Dal. There are several mooring-*ghats*: Sodrakut on the east;

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Nandihal, Nus and Bandipore nallah on the north-east; Madhumati nallah on the north; Kiunus, Ashtong, Watlab and Zirmanz on the west; and Ningal on the south-west. For a full view of the lake Kiunus, Watlab and Zirmanz are the best mooring sites but in rough weather Watlab and Zirmanz are unsafe for boats. North-east of Kiunus is Olus, a mile from the shore, from where the ascent for Nagmarg begins. It is risky to cross the lake in the afternoons on account of the high winds that frequently sweep down from the mountains and blow unexpectedly and with dangerons violence over the lake. The backwaters of the lake on the east and south-east are full of weeds, rushes and golden *khor posh* in summer and, after July, become a mosquito-infected swamp. In her *Chenar Leaves* Mrs. Percy Brown describes the calm and the storm over the lake in these apt words:

> Great Wular! Lulled thy wooing winds now lie
> Asleep upon the bosom of the lake,
> Whose glassy surface mirrors hills and sky,
> No ripple small thy clear reflections break,
> Engirdling mountains delicate of hue,
> But wraith-like seem as morning mist beshrouds
> Their lofty heights of pale translucent blue
> O'er-capped by banks of billowing white clouds...
> Wild tempests sudden rise—the boldest quail!
> Deep thunder roars, and lightning flashes bright,
> White waves lash high and many now bewail
> In fear and grief the dangers of their plight.
> The fierce, primeval Daemon of the lake
> In wrath doth rise, though straitened now his realm.

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He spouts forth death as storm-tossed men forsake
Their shattered craft, o'erwhelmed, let go their helm.

A mile below Sumbal (16 miles from Srinagar), across the Jhelum on its right bank, there is a canal, about two miles long, that leads to **Manasbal Lake.** On the east it is bounded by a low hill through the waist of which under a shady *chinar* grove flows a little canal draining the water of the Sind nallah. On its south is Ahatiung, (The Mount of Sighs) at the foot of which lies the village of Kondabal and on its northern bank is a low plateau, on which once stood a terraced garden, Darogha Bagh, built by Jehangir for Nur Jahan, and of which the remains can still be found. It is easy of approach by boat from Sumbal or by road from Sumbal or Gandarbal and a car can come to the verv banks of the lake. Picturesquely set amidst low hills and usually calm, considerably clear of weeds, its clear, placid jade-green waters providing a delicious bathe, Manasbal is, in many respects, the loveliest lake in Kashmir.

Shadipor is 11 miles by road from Srinagar, where the river is joined on its right bank by the Sind tributary at Sangam. Here is a fine chinar grove, and a mooring site for houseboats and a fine camping-ground. from where short pleasant boat trips can be made to Khirbhawani, a sacred Hindu shrine, to Gandarbal, Anchar Lake and Manasbal.

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Gandarbal (or, more correctly, Dodarhom) is, in many ways, the best *mooring camp* in Kashmir : it is both a mooring-site as well as a camping-ground with rows of spreading *chinars* on either bank of the Sind. The breeze is much cooler in the warm summer season than in Srinagar and the broad stream provides a cold invigorating bathe. Good and safe drinking-water can be easily brought from the spring at Bihom, a mile away. It is easily reached by boat down the Jhelum to Shadipor and thence up-stream by the Sind nallah, or down the romantic but at places dirty and stinking Mar Canal which flows through the slums of Srinagar and connects Dal Lake with Khoshal Sar and Anchar. These lakes are usually overgrown with weed and *mongol* but in summer golden *khor posh* and green *Bota khor*, water-lily and lotus in full bloom lend it colour and beauty. Across the Anchar one can go up stream to Gandarbal by a branch of the Sind nallah flowing down into the lake. By road it is 12 miles of fine metalled road from Srinagar direct via Vetsarnag and 15 miles via Naseem Bagh.

Gandarbal is a convenient base for short excursions : to the shrine of Khirbhawani, where the sacred spring changes colour (2 miles); to the pretty village of Laar (3 miles) and a climb to the sacred shrine of God Ganesha up on the mountain ; to Wayil bridge (5 miles); to Manasbal Lake (5 miles) ; to Naran Bag

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camping site at Shadipor (4 hours); to Anchar Lake down stream (2 hours). At the village of Nunar, 3 miles to the north-east, the Sind nallah breaks into several little branches; and meandering and babbling by through the valley which widens below Wayil, they provide many idyllic spots for *dolce far niente* and much delightful sport for anglers. Above all, Gandarbal is the starting-point for the famous Sind Valley.

The Sind Valley

The Sind Valley is yet unspoiled by civilised vehicullar traffic trailing clouds of dust by day; and still retains the charms of trekking for those who would trek on foot through the delicious valley which offers a variety of landscape.

Gandarbal to Kangan, 11½ miles. At Wayil the road crosses over to the right bank of the Sind and for four miles is dusty, stony and treeless. Then it turns a sharper turn to the east and the scenery improves and there is shade. A mile below Kangan the road crosses the Wangat stream; and a path turns north to Gangabal Lake via Wangat and Naran Nag on the right bank of it (see below). At Kangan one should camp outside the village under the willow grove on the bank of the stream, which commands a pretty view of the wooded hill sides across.

Kangan to Gund, 13½ miles. The road lies through pretty wooded lanes past Margund

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and Mawar, about 7 miles. A mile beyond Mawar, it crosses to the left bank of the Sind at Hariganiwan, a fine camping-place, where is a mid-stream shrine sacred to Ganesh, the God of luck and wisdom. For two miles the road keeps to the left bank and then crossing over again to the right ascending gradually for about four miles to Gund. The village, 6,500 ft., is at some height from the stream; and it is picturesque to camp on the height above the stream or on its very bank which is impressively overhung by the steep thickly-wooded mountain heights across the narrow gully.

Gund to Sonamarg, 15 miles. Just beyond Gund the road runs round sharp cliffs of a stony spur, at places over wooden galleries, and at about the third mile the village of Rayil in reached. From Rayil to Kulan is another two miles; from here a path leads from the Sind Valley to the Lidar Valley. The road to Sonamarg crosses to the left bank for about two miles and, re-crossing the stream, it lies through pasture land and walnut groves to Gaganger, 7,200 feet. Gaganger is noted for snow avalanches during winter and early spring. The scenery again changes to one of bleak grandeur of precipitous heights rising sheer several thousand feet; the valley narrows to a gorge and the road lies zigzag round the rocky spur of Heng (The Rocky Horn) for several miles till the Sind is again crossed into the Golden Meadow of Sonamarg.

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Sonamarg, 8,600 feet, enjoys a crisp air and a more bracing climate than Pahalgam and even Gulmarg. It is broken into several lovely little *margs* fringed by forest and several pretty honeymoon nooks at Thajwas bordered by the mountain heights whose crevices and narrow gullies are ice-bound throughout the year and make it a little "Valley of Glaciers". Then there is the large meadow of Sonamarg proper bounded on the north by the Sind which takes a long curve round it. Except during late July and August, the rainfall, though frequent, is not heavy. Sonamarg is much less crowded than Pahalgam or Gulmarg and has the advantage in as much as its quiet is undisturbed both by the amenities of modern civilized life and its concomitant conventional formalities. One enjoyes a freer mode of life here and greater privacy and leisure.

Sonamarg to Baltal, 9 miles. The road crosses to the right bank of the Sind just above the village of Sonamarg and lies through level pasture lands and rolling meadows. The last place of habitation is five miles beyond at Sarbal from where one can ascend the mountain on the north of Kolohoi (see above).

Baltal (literally, the Foot of the Mountain) is a stage where is a P. W. D. rest house beautifully situated at the junction of Zoji, Panchitarni and Har Nag streams. From here it is about 15 miles to Har Nag and about 10 miles to Sangam where Panchitarni route

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for Shri Amaranatha Swami joins it.

From Baltal a trip to the top of **Zojila** (11,300 ft.), may be made, an ascent of about 2000 feet, by road which zigzags over the mountain to the pass. Dr. Neve has rightly said that the pass is the most marked depression in the range for several hundred miles, which stretches from Nanga Parbat on the west. From the summit of the Pass, beyond Kanipather, the scenery changes as one goes further down gradually to Gomhar Nar towards Metsihoi and approaches Matayan and Dras on the Road to Leh and Ladakh.

On the return journey one may undertake a pretty stiff trek from Sonamarg to **Nichanai** (literally, the Narrow Valley) and Veshna Sar, Krishna Sar, and Gadasar lakelets, and thence come to Kangan via Gangabal Lake, Tronkhol and Wangat. The trek may be planned as follows:—

1. Sonamarg to Hirampathar, a steep ascent of about three hours, then descent of about 500 feet to the stream and a steady ascent again of about three hours to the foot of Nichanai Pass.

2. Ascend to the top of Nichanai Pass, 13,500 feet, and descend into the Veshna Sar Valley and, keeping westwards by a gradual ascent, come to Veshna Sar, in about six hours.

3. From Veshna Sar it is a short steady ascent to Krishna Sar. Thence, up an ascent of a thousand feet and an equally sharp

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descent; and along the narrow glen to Gadasar lakelet, amidst a bleakness of crags, about seven hours from Veshna Sar.

4. From here one may either go further down the narrow valley to a small village, and ascend due south, through wooded spur by Raasbal to Satsaran and Gangabal Lake. Or, from Gadasar one may ascend the upland shoulder through birch and pine and, keeping south-west, reach the watershed at Satsaran in five hours. It is on the first of these routes down the narrow Valley from Gadasar to the village that one can cross over to Tilel (see below).

Gangabal Lakes.

1. Or, on the return journey from Sonamarg one may come to Kangan and from here, one mile below, turn towards the Wangat Nullah opening on the north for Gangabal Lakes. The village of Wangat is 15 miles from Ganderbal, and from Wangat it is three miles further north to the impressive Buddhist ruins of absorbing archaelogical interest at Naran Nag. It is a picturesquely situated site for camping at the foot of Buthsher (the Steep-Face).

2. The ascent begins from Naran Nag for the next three miles and path becomes very slippery at many places in wet weather. From the top the path is fairly level but at one or two points it is difficult for laden ponies to negotiate rocky joints; and, but for the water

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that trickles out at Poshimatyun (the Delicious spot), there is no water to be had all along from Naran Nag to Trankhol, about 7 miles.

3. **Tronkhol** is a fine camping site on the grassy meadow rich in flowers of various hues. From here several excursions to the top of the neighbouring ridges may be made over pretty steep but flower-laden grassy mountain-slopes. From Tronkhol to Nund-ta-Kol lake, which washes the southern base of Haramukh, it is about four miles through pretty meadows. It is a rare sight—this Nund-ta-Kol, overhung by precipitous snowy heights of Haramukh, which cast long and deep shadows over its sheen—

"An opalescence rare, or tender, jade-like green;"

and which, when mist and cloud hang over the heights, impart to it a deep dark look, awful to behold.

The stream flowing down this lake is either waded through to the other side or crossed over by a wooden bridge a little below; then the path ascends a grassy ridge of about 400 feet—and the expanse of Gangabal Lake surprises as it pleases the eye.

Gangabal is perhaps the largest mountain lake in Kashmir and, though not much visited except on yearly pilgrimage by the Hindus in about early October, who go to deposit in it the ashes of the dead, it is only 40 miles by the longest route from Srinagar and the nearest large mountain lake from the capital

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city of Kashmir. Unlike other mountain-lakes, it is not only approached easily but is surrounded by large pasture-lands and flowery meadows almost unequalled for their floral beauty; blue poppy, anemone, geum, gentian, primula, and other Alpine flowers grow in a rich plenty. Near here there are fine camping-sites and one may even camp for days on the southern shore of the lake; the difficulty about getting firewood can be easily got over by sending coolies two or three miles down for it. On the western side Haramukh rears its majestic head, down which flow many small white rills over ice-bound glaciers, and streak the whole mountain-side, a very awe-inspiring picture of white foam jetting forth from the matted locks of the great god Siva, the Lord of Kailash and Himanchal, in Hindu mythology.

1. There is a shorter pilgrim route to Gangabal from Srinagar, 24 miles only. From Srinagar to Nunar via Ganderbal is 15 miles (first day). From Nunar the path is the same as far Sonamarg up to Wusan, (five miles); from where it turns left to Rama Radan in Chattragul Nullah about five miles from Wusan (second day).

2. Rama Radan is at the foot of Bharat Bal. The ascent is easy for some distance but soon it begins to be steep and even tiresome for the pilgrim when

> "......mounting some tall mountaine he doth find
> More heights before him than he left behind".

For more trekks consult "Trekking in Kashmir" published by Rinemisray, Srinagar, Kashmir.

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